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For Names see printed List Page V.

CHINA'S MILLIONS.

EDITED BY

J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.

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China's Millions.

A CHINESE LADY.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 151, *Dec.* 1887).

"*My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*"—Isaiah lv. 8, 9.

HOW true are these words! How oftentimes, when the LORD is bringing in great blessing in the best possible way, our unbelieving hearts are feeling, if not saying, like Jacob of old, "All these things are against me." Or we are filled with fear, as were the disciples when the LORD, walking on the waters, drew near to quiet the troubled sea, and to bring them quickly to their desired haven. And yet mere common-sense ought to tell us that He, whose way is perfect, *can* make no mistakes; that He who has promised to "perfect that which concerneth us," and whose minute care counts the very hairs of our heads, and forms for us our circumstances, *must* know better than we the way to forward our truest interests and to glorify His own name.

"Blind unbelief is *sure* to err
And scan His work in vain;
GOD is His own Interpreter,
And He will make it plain."

To me it seemed a great calamity that failure of health compelled my relinquishing work for GOD in China, just when it was more fruitful than ever before; and to leave a little band of Christians in Ning-po, needing much care and teaching was a great sorrow. Nor was the sorrow lessened when, on reaching England, medical testimony assured

me that return to China, at least for years to come, was impossible. Little did I then realize that the long separation from China was a necessary step towards the formation of a work which GOD would bless as He has blessed the CHINA INLAND MISSION. While in the field, the pressure of claims immediately around me was so great that I could not think much of the still greater needs of the regions further inland, and, if they were thought of, could do nothing for them. But while detained for some years in England, daily viewing the whole country on the large map on the wall of my study, I was as near to the vast regions of inland China as to the smaller districts in which I had laboured personally for GOD; and prayer was often the only resource by which the burdened heart could gain any relief.

As a long absence from China appeared inevitable, the next question was how best to serve China while in England, and this led to my engaging for several years, with the Rev. F. F. Gough of the C.M.S., in the revision of a version of the New Testament in the colloquial of Ning-po for the British and Foreign Bible Society. In undertaking this work, in my short-sightedness I saw nothing beyond the use that the Book, and the marginal references, would be to the native Christians; but I have often seen since that, without those months of feeding and feasting on the Word of GOD, I should have been quite unprepared to form, on its present basis, a mission like the CHINA INLAND MISSION. In the study of that Divine Word I learned that, to obtain successful labourers not elaborate appeals for help, but, *first*, earnest prayer to GOD to thrust forth labourers, and, *second*, the deepening of the spiritual life of the Church, so that men should be unable to stay at home, were what was needed. I saw that the Apostolic plan was not to raise ways and means, but *to go and do the work*, trusting in His sure Word who has said, "Seek ye *first* the Kingdom of GOD and His righteousness, and all these things shall be added unto you."

Months of earnest prayer resulted in a deep conviction that a special agency was essential for the evangelisation of Inland China; and that, by simple trust in GOD, such an agency might be raised up and sustained without interfering injuriously with any existing work. I had an equally deep conviction that GOD would have *me* to seek from Him the needed workers, and to go forth with them. But for a long time unbelief hindered my taking the first step. How inconsistent unbelief always is! I had no doubt that, if I prayed for workers, "*in* the Name" of the LORD JESUS CHRIST, they would be given me. I had no doubt that, in answer to such prayer, the means for our going forth would be provided, and that doors would be opened before us in unreached parts of the Empire. But I had not then learned to trust GOD for *keeping* power and grace for myself, so no wonder that I could not trust Him to keep others who might be prepared to go with me. I feared that in the midst of the dangers, difficulties, and trials which would necessarily be connected with such a work, some who were comparatively inexperienced Christians might break down, and bitterly reproach me for having encouraged them to undertake an enterprise for which they were unequal.

Yet, what was I to do? The feeling of blood-guiltiness became more and more intense. Simply because I refused to ask for them, the labourers did not come forward—did not go out to China—and every day tens of thousands were passing away to Christless graves! Perishing China so filled my heart and mind, that there was no rest by day, and little sleep by night, till health broke down. At the invitation of my beloved and honoured friend, Mr. George Pearce (who has since himself laboured as a missionary in France, and among the Kabyles), I went to spend a few days with him in Brighton. One Sunday, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony; and there, unable to bear the conflict any longer, I surrendered myself to GOD for this service. I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant it was mine to obey and to follow Him—His, to direct, to care for, and to guide me and those who might labour with me. Need I say that peace at once flowed into my burdened heart? There and then I asked Him for twenty-four fellow-workers, two for each of eleven inland provinces which were without a missionary, and two for Mongolia; and writing the petition on the margin of the Bible I had with me, I returned home with a heart enjoying rest such as it had been a stranger to for months, and with an assurance that the LORD would bless His own work and that I should share in the blessing.

Soon after this I wrote the little book, "China's Spiritual Need and Claims,"* and spoke of the proposed work as opportunity permitted, specially at the Perth and Mildmay Conferences of 1865. I continued in prayer for fellow-workers, who were soon raised up, and after due correspondence were invited to my home, then in the East of London. When one house became insufficient, the occupant of the adjoining

* Now in its Seventh Edition, published by Morgan and Scott, 12, Paternoster Buildings, London, E.C., price 1s. and 2s. 6d.

house removed, and I was able to rent it; and when that in its turn became insufficient, further accommodation was provided close by. Soon there were a number of men and women under preparatory training, and engaging in evangelistic work which might prove their qualifications as soul-winners.

In the year 1865, the CHINA INLAND MISSION was organised; W. T. Berger, Esq., then residing at Saint Hill, near East Grinstead, undertook the direction of the home department of the work during my anticipated absence in China, and I proposed, as soon as arrangements could be completed, to go out with the volunteers and take the direction of the work in the field.

Before proceeding further, it may be well to explain that on leaving China, I had asked GOD for five workers to carry on and develop the work in Ning-po which I was leaving from failure of health. In answer to prayer, I was able to send out in the beginning of 1862, Mr. and Mrs. Meadows, and by the middle of 1865, four more labourers had been sent; so that when the CHINA INLAND MISSION was formed, there was already a little nucleus of workers in the field, and of friends at home sending in unsolicited contributions from time to time.

We had now to look forward to the outgoing of a party of sixteen or seventeen, and estimated that from £1,500 to £2,000 might be required to cover outfits, passage-money, and initial expenses. I wrote a little pamphlet, calling it "Occasional Paper, No. I" (intending in successive numbers to give to donors and friends accounts of the work wrought through us in China), and in that paper stated the anticipated needs for floating the enterprise. I expected that GOD would incline the hearts of some of the readers to send contributions. We had determined never to use personal solicitation, or to make collections, or to issue collecting-books. Missionary-boxes were thought unobjectionable, and we had a few prepared for those who might ask for them, and have continued to use them ever since. On February 6th, 1866, I sent my manuscript of this "Occasional Paper, No. I.," with a design for the cover, to the printer. From delays in engraving and printing, it was March 12th when the bales of pamphlets were delivered at my house. On February 6th a daily prayer-meeting, from 12 to 1 o'clock, was commenced, to ask for the needed funds. And not in vain, as the following extract from "Occasional Paper, No. II." will show :—

"The receipts for 1864 were £51 14s.; for 1865, from January to June, £221 12s. 6d., besides two free passages; from June to December, £923 12s. 8d. Hindrances having occurred, the MS. of the Occasional Paper No. I. was not completed till February 6th, 1866. Up to this time we had received (from December 30th) £170 8s. 3d. We felt much encouraged by the receipt of so much money in little more than a month, as it was entirely unsolicited by us—save from GOD. But it was also evident that we must ask the LORD to do yet greater things for us, or it would be impossible for a party of from ten to sixteen to leave in the middle of May. *Daily united prayer was therefore offered to* GOD for the funds needful for the outfits and passages of as many as He would have to go out in May. Owing to delays in engraving the cover, and printing the Occasional Paper, it was not ready for the publisher until March 12th. On this day I again examined my mission cash book, and the comparison of the result of the two similar periods of one month and six days each, one before and one after special prayer for £1,500 to £2,000, was very striking :—

"Receipts from December 30th to February 6th £170 8 3
" Feb. 6th to Mar. 12th £1,774 5 11
"Funds advised, since received 200 0 0
£1,974 5 11

"This, it will be noticed, was *previous* to the circulation of the Occasional Paper, and, consequently, was not the result of it. It was the response of a faithful GOD to the united prayers of those whom He had called to serve Him in the Gospel of His dear SON. We can now compare with these two periods a third of the same extent. From March 12th to April 18th the receipts were £529, showing that when GOD had supplied the special need, the special supply also ceased. Truly there is a LIVING GOD, and HE is the hearer and answerer of prayer."

This gracious answer to prayer made it a little difficult to circulate "Occasional Paper, No. I.," for it stated as a need that which was already supplied. The difficulty was obviated by the issue with each copy of a coloured insert stating that the funds for outfit and passage were already in hand in answer to prayer. We were reminded of the difficulty of Moses—not a very common one in the present day—and of the proclamation he had to send through the camp to the people to prepare no more for the building of the Tabernacle, as the gifts in hand were already too much. We are convinced that if there were *less* solicitation for money and *more* dependence upon the power of the HOLY GHOST and upon the deepening of spiritual life, the experience of Moses would be a common one in every branch of Christian work.

Preparations for sailing to China were at once proceeded with. About this time I was asked to give a lecture on China in a village not very far from London, and agreed to do so on condition that there should be no collection, and that this should be announced on the bills. The gentleman who invited me, and who kindly presided as chairman, said he had never had that condition imposed before. He accepted it, however, and the bills were issued accordingly for the 2nd or 3rd of May.

With the aid of a large map, something of the extent and population and deep spiritual need of China was presented, and many were evidently impressed. At the close of the meeting the chairman said that by my request it had been intimated on the bills that there would be no collection; but he felt that many present would be distressed and burdened if they had not the opportunity of contributing something towards the good work proposed. He trusted that as the proposition emanated entirely from himself, and expressed he felt sure the feelings of many in the audience, I should not object to it. I begged, however, that the condition agreed to might be carried out; pointing out among other reasons for making no collection, that the very reason adduced by our kind chairman was, to my mind, one of the strongest for not making it. My wish was, not that those present should be relieved by making such contribution as might there and then be convenient, under the influence of a present emotion; but that each one should go home burdened with the deep need of China, and ask of GOD what He would have them to do. If, after thought and prayer, they were satisfied that a pecuniary contribution was what He wanted of them, it could be given to any Missionary Society having agents in China; or it might be posted to our London office; but that perhaps in many cases what GOD wanted was *not* a money contribution, but personal consecration to His service abroad; or the giving up of son or daughter—more precious than silver or gold—to His service. I added that I thought the tendency of a collection was to leave the impression that the all-important thing was *money*, whereas no amount of money could convert a single soul; that what was wanted was that men and women filled with the HOLY GHOST should give *themselves* to the work: for the support of such there would never be a lack of funds. As my wish was evidently very strong, the chairman kindly yielded to it, and closed the meeting. He told me, however, at the supper-table, that he thought it was a mistake on my part, and that, notwithstanding all I had said, a few persons had put some little contributions into his hands.

Next morning at breakfast, my kind host came in a little late, and acknowledged to not having had a very good night. After breakfast he asked me to his study, and giving me the contributions handed to him the night before, said, "I thought last night, Mr. Taylor, that you were in the wrong about a collection; I am now convinced you were quite right. As I thought in the night of that stream of souls in China ever passing onward into the dark, I could only cry as you suggested, 'LORD, what wilt Thou have *me* to do?' I think I have obtained the guidance I sought, and here it is." He handed me a cheque for £500, adding that if there had been a collection he would have given a few pounds to it, but now this cheque was the result of having spent no small part of the night in prayer. I need scarcely say how surprised and thankful I was for this gift. I had received at the breakfast-table a letter from Messrs. Killick, Martin and Co., shipping agents, in which they stated that they could offer us the whole passenger accommodation of the ship *Lammermuir*. I went direct to the ship, found it in every way suitable, and paid the cheque on account. As above stated, the funds deemed needed had been already in hand for some time; but the coincidence of the simultaneous offer of the ship accommodation and this munificent gift—GOD'S "exceeding abundantly"—greatly encouraged my heart. On the 26th of May we sailed for China in the *Lammermuir*, a missionary party of 17 besides my four children, and thus the C. I. M. was fully inaugurated.

More Workers Needed.

FROM MR. C. H. JUDD.

NING-HAI, *Oct. 11th.*—There lie within a radius of about twelve English miles, at least seven or eight good market towns, having markets every five days; besides these there are villages lying thick around us at distances usually of not more than a mile-and-a-half. As I am at present the only missionary in this district to visit these places, I find that it will take over four months to preach *once* in each of them, going to a fresh place every day, except on LORD'S days, and on the market days here. And there are over *one hundred* such districts in this province of SHAN-TUNG, of which the Eastern portion is left to us, the American Mission working to the W. and S. Need I tell you that my heart is at times bowed down with the thought of the perishing multitudes around me. It is an awful reality that while I write I am alone as a missionary in the midst of a few million souls. GOD have mercy on the churches in England as well as on the poor souls here!

My teacher of this dialect, baptized only about a month ago, now goes out with me frequently on the street to speak of the SAVIOUR; he is somewhat timid at present, though anxious to be bold for JESUS.

September 13th.—I returned the call of the under-magistrate of this place. I also went with my teacher to visit the prisoners in the Ya-mun; here it was my privilege to tell of the love of GOD to about twenty of the most miserable specimens of our race I ever saw. Bound by chains round their necks, which were also fastened

round their hands and feet, so that they could not stand up, but only sit on the filthy floor day and night, their faces showed unmistakable marks of the more terrible bonds of sin. But oh, the sweetness of the work of telling them of JESUS my SAVIOUR, who could save and make them happy even here. Some smiled with incredulity, while others appeared to be much moved. I greatly hope to see some of them with the thief from the cross in the glory to come. After speaking to them, I gave them each a piece of bread, greatly to their delight. It cost little, but the pleasure to me was great.

September 16th.—To Wu-t'ai market. A good time of preaching, sold a good number of tracts, but few books. The people about here are intensely poor, wheaten bread without anything with it is a luxury few of the working people get; crushed millet-seed is their more usual food.

September 22nd.—Went out to a market six miles west from here. My teacher and my Christian coolie, newly saved, went with me.

September 24th.—At Shia-ü, twelve miles south-west, where I had a good time of gospel work and selling tracts. The road lies over a lovely range of high hills. The scenery is beautiful and the air bracing. Don't you think there is need of help here?

Interesting Baptisms at Chen-tu.

FROM MR. GRAY OWEN.

CHEN-TU, *Sept. 27th.*—When we left for the hills in July, my wife's Biblewoman was allowed to pay a visit to her home near Tan-lin Hien. This district was visited last year twice, first by my wife and the Bible-woman in March, and in May Mr. King, our native preacher, went with me there on my first itinerating journey. These visits were the occasion of much prayer being offered for that city, and now the LORD in His own way has commenced to answer. Last week the Bible-woman returned, bringing with her an old man of sixty-two, and a woman of over fifty years.

The old man, Mr. Kweh, heard the Gospel here when on a visit two years ago, a daughter of his being a Christian; and on her recent visit the Biblewoman exhorted him to return with her to have his body and soul attended to.

Mrs. T'an came to know something of the truth through hearing her husband read from some Christian books which had found their way under their roof. The result was that the husband and wife did away with what was false, and tried to worship the Being the book spoke of in the best way they could. A mat was put down in front of the house; they knelt on it, a few candles were lit, and then both bowed in adoration. The Biblewoman told them of a better mode of worship and when returning Mrs. T'an, with the full consent of her husband, accompanied her to be baptised; the old man, being busy with the rice-harvest, hoped to follow his wife's example later on.

Last Sunday, having found no reason for delay, the two were baptised upon the open confession of their faith in the LORD JESUS, and next Sunday (D.V) they will join us in commemorating our LORD'S death before they leave for home. We hope that before long one of us may be able to pay another visit to Tan-lin Hien. GOD grant that these two may be only the first-fruits of an abundant harvest. You will be glad to know that Dr. Parry and I have begun visiting the villages, each visiting once a week and being one night away.

My wife visits outside the city, taking with her Miss Fosbury or Miss Lily Webb.

FROM DR. PARRY.

I HAVE news this week which will gladden you, as it has us. The fruit is now appearing of the past work of dear ones now at home with the LORD, and we are proving that "one soweth and another reapeth." Last Sabbath afternoon two dear simple-hearted country-folk were received by baptism, both of whom heard the Gospel from Mr. Riley about three years ago. They came nearly 300 *li* on purpose to ask for baptism, and on examination were found simple and decided in their faith in JESUS. The woman's husband, we hear, is also desirous of following. Praise GOD for this first nucleus of a country church.

On the day following Mr. Gray Owen and I committed to the grave the body of an old man, a Christian, and our door-keeper for years.

We are watching with prayerful interest the course of a well-to-do scholar, who has been inquiring for some months, and has now expressed his wish to be baptised. We cannot yet say much, for he is rather Nicodemus-like in his evening visits; but certainly there is a great change in his manner since the day when he first visited us, and was almost too proud to answer a question. Will you ask prayer for this young man?

Fruit in Ho-nan.

FROM MR. FINLAYSON.

CHAU-KIA-K'EO, *June 13th*, 1887.—Some years ago a native of HU-PEH, the adjoining province, bought two books from an evangelist, but after reading them over carefully could not understand their meaning until he arrived here some months ago. Meeting the evangelist who had sold the books three years before, he made some inquiries concerning them, which were gladly answered, and he was invited to come and hear more. The invitation was accepted, and after a few visits he became an earnest inquirer and now rejoices in GOD as his salvation.

This brother was a vegetarian for over twenty years, thereby supposing that he was acquiring great merit. He has suffered much for the Gospel's sake, and persecution is likely to increase. Recently he has been troubled by a deputation, who want him to subscribe to heathen customs; he has refused, and yesterday took with him the Old and New Testaments to a tea-shop, where he showed them from the Word his reasons for not subscribing. Since he professed Christianity his two sons have thrown in their lot with him, and GOD has used him to the conversion also of an opium smoker,

There is at present a spirit of inquiry, and we can reckon six whose lives clearly witness for the truth, whom I hope to baptize in July. One, a cobbler, during his spare hours occupies himself in spreading the knowledge of GOD and salvation, and already GOD has blessed his testimony to three, who are at present inquirers. We have on the inquirers' list twenty-one names.

Then there is another work which has its origin from the labours of a native, who, on a visit home, was owned of GOD to the conversion of six men.

A few of these, several months ago, waited upon me, anxious to receive some copies of the Word, they having only in their possession one well-used copy, which had passed from hand to hand. As for hymn-books they had none, but an old man of over sixty had committed one hymn to memory, which he taught the children, and so when Sabbath comes round, which is observed by them, many gather at this man's house for worship, and sing "Jesus loves me" for praise. I did what I could to help them with a supply, and they returned home, pleased that they had obtained their hearts' desire.

Our work here is developing, but we are cramped for room. On Sabbath nights our audience averages about sixty; many of these have to content themselves with a place outside in the yard.

Opium poisoning is very prevalent in HO-NAN. I have attended, during the past year, one hundred and twenty cases, only a few of which terminated fatally. This work has secured for us a good report, and has also afforded opportunities for preaching the Gospel.

Mr. Finlayson had to leave Chau-kia-k'eo on account of failing health. He reached Han-kow in high fever, and was most kindly taken in by Dr. Gillison, of the London Mission, who nursed and attended him with great kindness. When sufficiently recovered, he proceeded to Che-foo, for the restoration of his strength. Before his illness, he wrote that the numbers attending the service on the LORD'S day (evenings) were more than the Hall would contain. One day six men came from a place *forty miles distant*. The leader was an enthusiastic old man, who hopes to see his whole village turned to GOD.

Visit to a Holy Mountain.

FROM DR. WILLIAM WILSON.

HAN-CHUNG, *August 8th.*—In my last letter home I mentioned that Mr. Pearse, Mr. Beauchamp, and I, thinking we should thus have a grand opportunity of preaching, intended to visit a holy mountain about twenty miles to the north, which, during this month, is frequented by many thousands of worshippers from all the regions round. Accordingly, last Tuesday, we set off, taking with us two men to carry our bedding, tracts, books, etc., for distribution, and last, but by no means least important, a small tent.

AN INTERMITTENT SPRING.

About half way, at the place where we left our mules and commenced the ascent, we rested at a temple, near to which I was interested in seeing an intermittent spring.

There was a small pool, about twenty feet across, and round it were congregated a number of pilgrims, watching the water very intently and then occasionally dipping their cups into it and drinking. I noticed a man who, with a large stone in his hand, was vigorously pounding away at a rock down by the water's edge. It was evident that generations of pilgrims had done the same, as the rock had a large hollow worn in it with continual pounding. On asking what he was doing, he explained that the rock had magic virtue, and that if beaten for a few minutes water would flow from it. I watched, and, true enough, after a few minutes, water began to trickle from under it, and quickly increased in volume till it was flowing abundantly, and the whole surface of the pool quickly rose six or eight inches, and then as quickly receded. As soon as it began to rise all the people round the edge dipped in their cups and drank "the holy water," as they called it; others filled little earthenware bottles which they had brought with them on purpose, and corked them up to take home, believing in the magic efficacy of this water to heal diseases or keep away calamity.

After watching a short time, one saw that the intervals were quite short, the water rising about every five minutes; so I persuaded them all to desist from pounding, assuring them that it had no effect whatever, and to leave the case to Nature; so they desisted, and were not a little surprised to see the water rise as before.

Of course you remember the exp'anation given of the cause of these intermittent springs. A cavern in the hillside has water constantly flowing into it, which does not begin to flow out till the water has reached a certain level, because the exit pipe is syphon-like, but, having once reached the bend of the syphon, it flows and continues to flow till the cavern is empty, when the flow ceases till the cavern has again filled up. This is quite beyond poor John Chinaman's comprehension, and so, of course, the whole thing is surrounded with superstitious ideas.

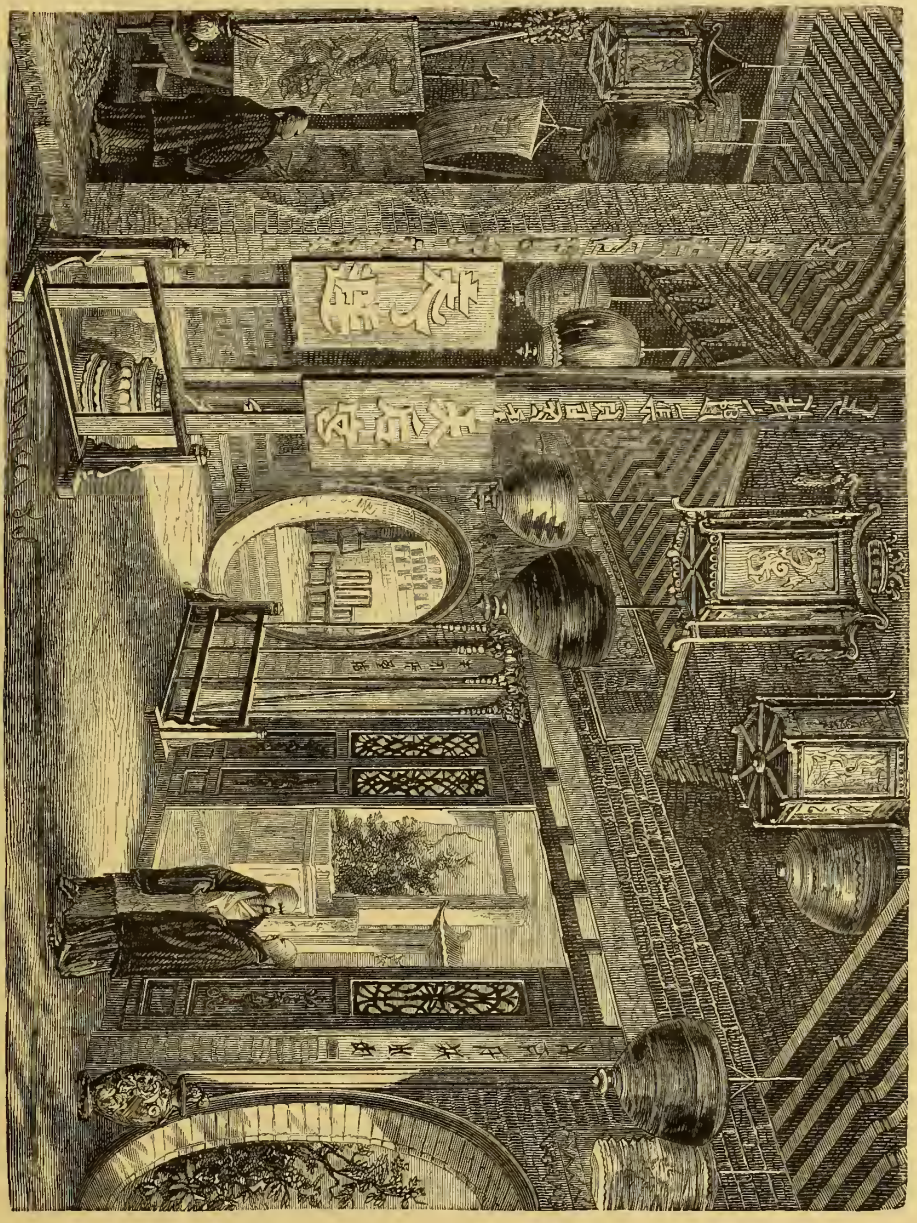
CAMPING FOR THE NIGHT,

By six o'clock we reached a temple, not our final destination, but we decided to put up for the night and leave the remaining stiff climb till the next day.

Round about the temple were a number of booths arranged for the occasion, where pilgrims were sustaining the "inner man." Like every one else, we had to be content to sleep on the earth floor of the temple, but we had the advantage of a large mackintosh to spread on the ground, and on this we unrolled our bedding towards midnight. The temple was small, and until that time incessant streams of worshippers were constantly flowing in, each one carrying a small basket containing candles, incense, and paper for burning. Each fresh arrival comes in turn, kneels down before the idols, knocks his head on the ground and, rising, lights a candle and sticks of incense, and places them on the stand in front of the idols. The weary, monotonous beating of the gong is going on all the time. Soon after three o'clock it began again, so at four we turned out and saw a magnificent sunrise; the sight of the sun shining in all its splendour, and chasing away the darkness of night, made one long for the time when the Gospel would similarly shine in power over these benighted people.

SCENE FROM THE PRINCIPAL TEMPLE,

Then we started for the temple, which was to be our sphere of work for a few days. Here I counted over fifty idols, all of which had candles and incense burning in front of them, and devotees bowing down before them. Outside were many tents and vendors of all kinds of refreshments



SHOP FOR FUNERAL AND WEDDING OUTFITS. SIGN BOARD, "HERE ONE CRIES AND ONE LAUGHS."

plying a brisk trade; and as one looked down into the valley one saw hundreds of pilgrims slowly wending their way up the mountain paths from all quarters. The spectacle was saddening to the mind, though to the mere outward eye it was lovely. We were 3,800 feet above the plain, all of which we could see, stretching right and left fifty miles each way and about twenty miles in width. One could just see Han-chung, besides many other cities, towns, and villages.

The hills are well wooded and beautiful in their summer foliage, and it was really a very pretty picture that was presented to the eye as one saw little companies of worshippers winding in and out up these rugged mountain-paths the variety of colour adding much to the scene, as most carried red umbrellas or yellow straw hats, and wore blue cotton trousers and white cotton shirts, which formed a striking contrast to the green of the hill side. Every now and then a company would come in sight preceded by a band of drums and gongs, etc., the large official umbrellas and other insignia of office intimating that the party represented a mandarin. Then one would see a framework carried on the shoulders of two men and bearing on it a set of grand richly ornamental candles evidently the offering of some wealthy man. We calculated as accurately as we could the numbers of persons who arrived in one day, and decided it must be about 10,000, and this estimate tallied with what some of the men in charge of the festival said as to numbers.

OUR TENT.

Now as to our efforts to reach these poor misguided people. Had you been looking down upon this scene you would have noticed, about two hundred yards away from the great concourse of people, a small tent made exactly like a fortune-teller's, and most easily described as a large blue cotton umbrella, ten feet square; the framework consists of a vertical bamboo pole through which near the top pass diagonal bamboos fitting into pockets at the four corners of the blue cotton covering. This tent we pitched each morning close by the mountain path which all had to traverse in going to a neighbouring shrine.

On the two sides of the tent visible as you approached it were hung long strips of red glazed calico, on which were written in large characters a text of Scripture, while from the other two sides were hung large pieces of calico with other Chinese characters contrasting the true and the false as regards the gods that men worship, and the way in which men seek for the forgiveness of sins. In front of our tent at any time of the day you would find a little knot of listeners, perhaps a dozen or twenty, listening for the first time in their lives to the truth as it is in JESUS. On the ground under the text, spread out on a bamboo mat, would be a number of tracts, Gospels, pamphlets, etc., and were you one of the audience you would probably see two of us, one preaching, the other looking after the tracts, etc., while the third was away resting in some quiet shady nook to make up for a night spent in the unrefreshing atmosphere of incense and amid the noise of gong-beating.

We feel very much encouraged with the effort, and the tent proved a most invaluable help. Our attractive appearance made most people stop to see what was going on, and it afforded one a nice settled place where one could sit and talk to people as they gathered round. We were far enough from the temple to be undisturbed and yet on the main route which all took. Here with very little intermission we had preaching from morning till night, relieving each other in turn as we got exhausted.

On the third day I was sent for, as my poor boy Tao-sï was taken ill with cholera. We are thankful to say he is now out of danger.

May we be granted to see abiding fruit for Eternity from this effort. Mr. Pearse and Mr. Beauchamp have stayed on, and to-day another brother goes to join them.

A School-Teacher Needed.

THE following extract from Miss Knight's letter to Mr. Stevenson may reach the eye of some one who feels the teaching of children to be her vocation, and who will be glad to help missionary work indirectly, in connection with our boarding-school for young ladies at Chefoo. No less consecration is needed for this service than for *direct* missionary work. We trust the prayers of our friends for help will soon be answered.

FROM MISS ADA E. KNIGHT TO REV. J. W. STEVENSON.

PROTESTANT Collegiate School, Chefoo, *October 11th*, 1887.—We have, as always, very much to praise GOD for; but before I tell you some of His loving-kindnesses to us, I must just say a word concerning our urgent need of a lady to help us. We cannot go on as we are doing; it is quite too much for our strength, and a break-down for one or both of us would mean so much drawback to our work. We had three new children (boarders) yesterday, and altogether the work is beyond the time and strength of any two. I am glad to say Miss Ellis is tolerably well, but I have been ill with bronchitis for some days, and am only just getting to my work again. Of course during my illness it has been impossible to keep abreast of our occupations; in fact, many things, such as correspondence and needlework are getting behind. Please make our needs matter of earnest prayer and thought.

Now for the manifold blessings. All our girls are really getting on in most things, but best of all they are growing in grace. On Sunday last we had a good time. We had been making some of them the subject of urgent united prayer—the prayer of "two who are agreed"—as we felt that though they professed to be converted, there could not have been a real change of heart, or their lives would be different from what we found them. On that Sunday evening as I lay in bed (for it was while I was ill) Miss Ellis brought to me, one by one, four children whose hearts GOD had touched, and who had come to her with tears confessing that they had been wrong all along, that they had said they were converted because others said so too, and that now they did *really* want to be Christians in dead earnest, and then and there they gave themselves to CHRIST. Also three others came for prayer and talk about following more fully. Now there is not one of the old pupils who is not really given up to the LORD. Hallelujah!

Then GOD has been so good in making me better so quickly, and in supplying all our needs for everything. Will you pray that we may not grow anxious over possibilities of a break-down before help can arrive for us.

When one feels ill and weak is often Satan's busiest time, and at such times he does *try* to make my responsibilities "a sore burden, too heavy for me to bear;" he doesn't succeed, but it is truly a fight sometimes.

Then, do you remember our talk about a ——, and my saying I would be glad of 50 dols.? Well, Miss Ellis and I agreed to ask for 50 dols. for me to use as I liked, or rather as God bade me, and last week I had a most unexpected letter from a friend in India, saying she was going to write to her brother and ask him to forward £10 for me to use as I liked, either for myself or my work. Isn't our GOD worth depending upon?

In Memoriam.

MISS CATHERINE THOMSON.

"MY thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This week has this passage been illustrated to us. Our thoughts for the hundred new missionaries GOD has given us during 1887 were all of happy service in China, where the workers would still be sadly too few: His thoughts for one of the number were of service above before the year should terminate. Dear Miss Thomson, whose medical report was favourable, and whose friends thought her well and strong, left for China on March 10th. After a happy voyage, she and Miss Johnson accompanied Mr. and Mrs. Easton to Han-chung. There she began to suffer with her teeth, and so it was judged advisable that she should return to the coast with Dr. and Mrs. Wilson, which she did; and was sent up to Chefoo, to the care of Dr. Douthwaite. Extracts from Dr. Douthwaite's letters, which we subjoin, will explain how unexpectedly our dear sister was called away.

FROM DR. DOUTHWAITE.

OCTOBER 22*nd*.—On Thursday Mrs. Rendall and Mr. Hudson Broomhall went to Fuh-shan to bring over Miss Thomson who was and is still very ill, unable to retain the least food or medicine. I do not anticipate serious issue.

23*rd*.—You will be shocked by the sad news I have to give you about Miss Thomson. This morning she seemed to improve a little, but her heart became weaker towards evening, and she seemed very prostrate; still, as she was taking nourishment freely, I fully expected she would rally. About 5 p.m. she went to sleep and slept nicely till 6.30. At 7 p.m. I was called, and to my astonishment found life extinct. It seems that she awoke from sleep, gave a start and a gasp, and immediately ceased to breathe. The funeral will take place to-morrow afternoon.

In another letter Dr. Douthwaite says:—

"Miss Thomson arrived here from Han-chung on the 7th to have her teeth attended to. She made no complaint about other troubles, and looked in fairly good health; so I sent her on to Fuh-shan to stay with Mrs. Cheney, according to Mr. Stevenson's instructions. On the way to Fuh-shan she had an attack of sickness, vomiting frequently, which those who escorted her attributed to the fact that she had exposed her head to the sun. On the 17th I received a note from Mrs. Cheney asking for medicine for her, as the sickness continued. I sent medicine, but as she still could not retain any food, Mrs. Rendall and Mr. Hudson Broomhall went to Fuh-shan on Thursday 19th, and brought her away in a lounge chair. The next day she was much better, and able to sit out on the verandah. On the 22nd the symptoms returned, and she had several attacks of fainting. At 6 p.m. on the 24th she was sleeping calmly, when she suddenly awoke, spoke a few words, gave a gasp, and then ceased to breathe. It is a great shock to us all, for we had not expected such a termination."

The following letter, written only a few days before her death, is full of touching interest. May the LORD sustain and comfort her sorrowing parents and friends.

FROM MISS THOMSON TO REV. J. W. STEVENSON.

CHEFOO, *October* 14*th*.—Dear Mr. Stevenson. Feeling sure you will like to know "all about everything," I write you a few lines. We arrived here all safe on Friday morning, having had a very prosperous and happy voyage.

True the waves did not seem to us to be ruled very straight, and one or two of us thought discretion to be the better part of valour, and kept our berths most of the time; but we had sweet times of fellowship together. Dear Miss Burroughes was like a mother and sister in one to us all, and the stewards were very attentive.

I cannot tell you how much I praise the LORD for all His goodness in sending me here. I feel like another person already. Miss McWatters, too, seems much the better for the change. Dear Mrs. Rendall is very, very kind, and so is everybody.

I did not get an interview with Dr. Douthwaite till yesterday. He was very kind, and is going to do his best for me. We leave here to-morrow (Wednesday) for Fuh-shan. Mrs. Cheney came in to see us to-day. Was it not kind of her? I am sure we shall all be very happy together. Surely goodness and mercy *have* followed me all the days, and I will praise the LORD with all my heart for ever and ever.

We are going to Fuh-shan for souls for the beloved MASTER, and determined to know nothing among the people there but CHRIST Crucified, and believing and expecting that He will keep His word that if He is "lifted up He will draw all men unto Him."

We know that He will never fail to keep His word, and so it only remains for us to go forward and declare to all our grand and glorious message of free and full salvation.

We know we have your prayers for us in the work. You also have ours. The LORD *will* give us the heathen for our inheritance.

The LORD bless, keep, direct, and guide you, is the earnest prayer of Yours, in the KING'S service,

C. THOMSON.

Extracts from the Diary of Miss Mackee.

YANG-CHAU, *April 30th.*—My first experience of Chinese life has been a very happy one. I went outside the city this afternoon with Miss Say and Miss Webb, who took tracts, and here and there had opportunities of speaking to groups of women, who would gather round us and listen most attentively. We had our old Bible-woman with us to show us the way: she is such a dear creature; how earnestly she tried to point them to JESUS! Although I could not understand, I kept praying that the LORD would bless His own message.

May 2nd—What a blessed day yesterday was! The LORD permitted me on my first Sunday in China to "break bread" with these dear native Christians and their pastor. What a privilege! I did feel the MASTER'S presence so much. I do long to be able to tell of JESUS' love.

May 3rd.—Witnessed four baptisms to-day, three men and one woman. They gave very bright testimonies. The woman has suffered much persecution, being stoned from her home on the morning of her baptism, and treated very badly on her return. She has since been turned out altogether, and is now without a home, but the LORD will provide for her in some way: we are praying for her. How clearly are our LORD'S own words fulfilled in many cases here in China. "In the world ye shall have tribulation." "If they persecute Me they will also persecute you." How blessed it is to know that He has overcome the world, and even here in dark China is the "Mighty to save."

May 13th.—Went out to visit to-day with Miss McFarlane. We found one of the Christian women ill in bed. After singing a hymn, and some reading and prayer, Miss McFarlane had the opportunity of speaking to a good many women who had gathered in in the meantime. I had some real Chinese tea, which I enjoyed very much, as I was very thirsty. My visit was both pleasant and sad. I felt full of praise to my heavenly FATHER for bringing me out to this land to work among these dear women; but it was so sad to see the *great* need there is, and so few to help in the work. And this is only one city out of very many.

May 30th.—The language is not at all dreary work, but a great joy, for it is learning for JESUS. Oh, it is blessed to be sitting at His feet, and although my heart does burn to tell these poor women of the LORD JESUS, I know that, too, will come just at the right time. At present I want to get filled with the love of CHRIST, so that His power may be manifested in my life, and souls thereby be brought to the SAVIOUR.

I know people at home often pity us out here, but I wish they had a taste of what it is! I never was so full of joy in my life as I have been since I came here, and I have been finding out more of the LORD'S wonderful goodness and care every day. "Keep looking up," an old Christian once said to me, and so long as we do that we shall find we cannot but praise.

June 29th.—"I will greatly rejoice in the LORD, my soul shall be joyful in my GOD." What a prolonged note of praise is ours out here in China! And how can it ever be anything else, since the KING is in the midst of us, to bless and to work for and through His dear ones! We do want to be very much in earnest here, where souls are perishing in thousands; for oh, there is the possibility, if we are not living and walking very close to the SAVIOUR, even in the midst of it all, of getting, to an extent, accustomed to it. He went about doing good. He was in earnest, and if we walk with Him we shall be also. May we be every moment alive to our responsibilities and to our privileges.

June 30th.—We have had a great many opium cases lately, one very sad one last night. A young woman had poisoned herself, no one knew why. About one o'clock there was loud knocking at the door, and we knew at once that it was an opium case we were being called to. Miss Davis dressed hastily, and, accompanied by the cook, took a chair and went to her aid as quickly as possible; but it was too late, the opium had taken effect, and she was already passing away. No one seemed to know why she took it, and her husband and friends besought Miss Davis to save her.

Oh, may GOD have mercy on our land that sent and forced this soul-damning opium on these poor people! Oh, the curse it is! Only those who are living in the midst of it can realise it. The millions of souls sent by it into a Christless eternity! Poor creatures, they know not what they do; not knowing as we do of the long, long eternity to be spent either in endless misery or eternal happiness, they think opium-poisoning a quick way of ending their miserable lives. May GOD humble us in the very dust at His feet, and pour on us more and more the SPIRIT of earnest supplication and zeal in His service.

July 18th.—I don't know that I ever felt the LORD'S power and presence as much as yesterday. I got a fresh baptism for service. I feel like a new creature, and am sure the LORD is going to use poor weak me to glorify His dear name in this land. I want to be kept constantly in just the right position to be used by Him, always clean, always empty of everything that would not be wholly glorifying to Him. The more we see of the dreadful heathenism all around, and the awful ignorance of our heathen sisters, the more precious CHRIST becomes, and the more one longs to be able to do definite work. I do want to testify to the LORD'S great goodness to me, and to the perfect peace He gives me, and the joy unspeakable which continually fills my soul. He is love, nothing but love; and everything He does is in love to us, no matter what it may be. Praise the LORD with me!

July 28th.—"*No* good thing will He withhold from them that walk uprightly." The LORD has been teaching me this since I came to China, and I do thank Him for it, and for the help He is giving me in the language. I have come over to the school-house to-day to do what I can to help dear Miss J. Webb.

August 1st.—Yesterday we had such a nice service in the chapel: the address was on the words, "Lovest thou Me?" and the people were so attentive. I do praise the LORD that I was able to follow pretty well; it was such a joy. I am very happy here in the school work, and I find that to use the words I have got helps me with the language.

August 11th.—A sad day. There has been no rain for a long time (unless the LORD send it soon it will prove very serious), and there was a special procession of devil-worshippers last night. I should think it took them fully two hours to pass; and oh, the yells and shouts of the crowd were dreadful, at times almost drowning one's voice. Just think—"devil-worshippers!" I did not know till the other day that they really worshipped the devil, and it was a revelation to be told calmly by my teacher that he did. I do wonder what their ideas of the devil are.

Thursday, August 18th.—I was so pleased to witness the burning of a pile of books on idol-worship a few days ago, belonging to an old man who is the school-teacher; he was a vegetarian, but has been converted some time. He did not at once burn the books (they must have cost a

great deal of money), but put them away in a box. Of course the LORD could not allow this, and it only hindered blessing, so the other day, at the suggestion of the pastor, he took them all out and made a fine fire of them. Praise GOD for the victory; I am sure it is the beginning of blessing not only to himself, but to others.

We had such a nice Bible-reading together to-night. The LORD was in our midst. He knows what we have need of.

August 30th.—I do praise GOD; I feel I can never praise Him enough for bringing me out to this land. Were He pleased to call me home now, I should praise Him throughout eternity that He allowed me to come even for these few months. All through the hot weather I have been sustained, and although it was very trying at times, I did not miss a single day from study. All here have been kept in pretty good health, and just now every one is as bright as possible. The prayers of the dear friends at home have been and are being fully answered, and we have been so happy at Yang-chau. I expect we shall soon be thrust forward. May GOD enable us to be very faithful, and guide where each one shall go. I am longing to get to active work, but I do thank GOD for this time of preparation. I trust it has indeed been a preparation in more things than the language.

Poetry.

"THE SECRET OF HIS PRESENCE."

THE following verses were written by Ellen Lakshmi Goreh, a Mahratta Brahmin lady of the highest caste. She was born at Benares, September 11th, 1853, and is now at Amritsar, in the Punjaub, working as a missionary among her own countrywomen; often encountering opposition, but also often cheered by finding women glad to listen to the Gospel story, and by receiving a welcome here and there, even in the darkest places :—

IN the secret of His presence, how my soul delights to hide!
Oh! how precious are the lessons which I learn at JESUS' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my SAVIOUR rests beside me, as we hold communion sweet:
If I tried I could not utter what He says when thus we meet!

Only *this* I know: I tell Him all my doubts, and griefs, and fears.
Oh, how patiently He listens, and my drooping soul He cheers!
Do you think He ne'er reproves me? What a strange Friend He would be,
If He never, never told me of the sins which He must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful deed and thought?
No, He is very faithful, and that makes me trust Him more,
For I know that He *does* love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the LORD?
Go and hide beneath His shadow; this shall then be your reward.
And whene'er you leave the silence of that happy meeting-place,
You must mind and bear the image of your MASTER in your face.

You will surely lose the blessing and the fulness of your joy,
If you let dark clouds distress you, and your inward peace destroy:
You may always be abiding, if you will, at JESUS'S side;
In the secret of His presence you may every moment hide.*

Brief Notes.

Miss M. HUDSON TAYLOR wrote from Kwel-k'i, on September 16th:—"Yesterday we went to see a dying girl, who first believed about a month ago. She seems to be in a very rapid decline, but it is so nice to see her prepared for the next life: she is trusting, I fully believe, only to JESUS' merits, and she told me that she was not afraid to die. I fear she cannot last much longer; the natives say she cannot live more than nine or ten days. I had a little talk with her about the home above, to which she is so soon going, and she has promised to look out for me and welcome me there. Poor girl! she was really too ill to sit up, but she insisted on doing so, and on my sitting on her couch. I hope to go to see her again in a day or two.

"Last Wednesday I had a nice time with my class. They all express themselves as sorry to let me go, and I believe they really mean it. Dear women! I do love them very much."

Mrs. RILEY wrote from Chen-tu, on September 24th, that at the beginning of September she had had a sharp though short attack of fever, but was quite better. She says: "You will praise the LORD that there is a rift in the thick darkness of this plain. Lung Po-po has been down to her old home for the last two months, and has just returned, bringing with her two candidates for baptism: one an old woman who is her cousin, and the other the father of my woman, who is so trustworthy and good to the children, and has been with me now over three

* A beautiful and appropriate tune to the above words, by Geo. C. Stebbins, is published by Messrs. Morgan and Scott, 12, Paternoster Buildings. Price, with another hymn, 6d.

years. Isn't GOD good? He will bless: He will be exalted among the heathen. I am hoping, if the LORD will, to go to their home (about thirty miles from here), in a few weeks' time."

Rev. B. BAGNALL, writing of Mr. Stanley Smith's desire to work in Lu-ngan Fu, says, "An encouraging little opium work has been commenced at T'un-liu Hien, twenty miles from Lu-ngan Fu. I know the whole district well—it is a great centre of Romanism and Mohammedanism. I trust great blessing will rest upon the proposed work.

"At Ping-yang Fu, our Sunday services are well attended, and the weekly prayer-meeting is increasing in attendance and interest. Mrs. Bagnall's class for women is growing, and our Sunday-school service is becoming better appreciated each Sunday.

"At Hoh-chau, Misses Reuter and Jakobsen are much encouraged, and are very happy in their work. They are visited by large numbers of women, many of whom belong to the middle and upper classes, and they are able to enter the homes of many respectable families. They are much loved by the Christians.

"There has been a little sharp persecution at a village near Hoh-chau; the chief sufferer—a dear young fellow—was enabled to boldly confess CHRIST in the midst of his ill-treatment, and counted it an honour to suffer for his SAVIOUR'S sake.

"The work gradually extends among the villages. We are hoping to welcome *some* of 'the hundred,' and to press further south."

"We are delighted to hear that Miss Kerr is going to Sih-chau, and that two ladies are designated for Ta-ning. We need two sisters for P'ing-yang also, very much indeed. The Christian women in the villages know so little about the LORD, and there are women in the city who can be visited quite easily. It will be a comfort to Mrs. Bagnall in my absence not to be left quite alone, and to have the work carried on when she is away with me.

"We are resuming the work in Küh-wu. Chang Chu-hwei has got a convenient house, and about a dozen inquirers meet there for worship.

"I recently baptised five persons at P'ing-yang Fu. Mr. Robertson has returned—not strong, but better than before he went away."

Rev. G. F. EASTON wrote from Han-chung on Aug. 27th: "We have just had our quarterly meeting, and I think it has been a time of blessing." And on Sept. 5th: "Two men were baptised here last Sunday week. Many of the natives are contributing special money for evangelistic effort, and some are offering time and service. Praise the LORD for this."

Mr. SLIMMON, writing from She-k'i-tien, HO-NAN province, has succeeded in renting premises, but continues his work in the open air. The audiences are good, and the sale of books far better than last year. Those who professed faith in CHRIST at Chu-en are standing fast and bearing good testimony. Invitations from villages in various directions give hope of extension of the work.

Mr. and Mrs. HUTTON were much encouraged at Fan-ch'eng (HU-PEH province) by the arrival there of Misses McQuillan and Gates. When the damp season came on, they spent some time on one of the hills near at hand, to escape from the fever prevalent at that season.

Of the thirty-four church members left by Mr. G. King, a number live a good distance away in the country. The average attendance on Sunday morning is about twenty, and there is a small class of inquirers, containing four candidates for baptism.

Mr. GEO. W. CLARKE wrote from Kalgan on August 3rd, giving an account of his visit to Ta-t'ung Fu, North SHAN-SI. His sales of books were not numerous, but he found the people more attentive than usual, and many seemed to grasp more intelligently the Gospel. He says: "It was encouraging at times to see little groups of men at the close of the address discussing in the streets what they had heard as to the being of the living and only true GOD, and JESUS, His Son, as able to save to the uttermost. Many questions were asked, and these conversations tended to break down prejudice and ignorance, and to establish friendly conference. Ta-t'ung is a good centre from which ten cities and towns can be reached within two days

Kwei-hwa-ch'eng, Sept. 19th:—"I am very glad to be able to address you from this place again: it was seriously thought that we should need to return home, as Mrs. Clarke was so poorly, but the LORD heard our prayers, and has restored her. Visitors and sick folks are coming about us freely."

The Rev. W. W. CASSELS writes us from Yang-chau on October 18th. He had been down to Shanghai by Mr. Stevenson's invitation, and was married there to Miss Mary Legg. He had also the opportunity of meeting Bishop Moule and of receiving his license. The bishop encouraged Mr. Cassels to hope that he might be able to visit him at Pao-ning Fu, in SI'-CH'UEN, perhaps in the spring of 1888, when he would see Mr. Arthur T. Polhill-Turner and Mr. Phelps with reference to their application for ordination. Mr. Cassels mentions that he had also visited the Gan-k'ing training home for young men, as well as the training home at Yang-chau for our missionary sisters. With reference to these visits, he writes: "The LORD has given me the opportunity of seeing and hearing what I have thanked GOD much for ever since. The LORD *is* doing 'exceedingly abundantly' in the *kind* of labourers He is thrusting forth; and there is no doubt that He has wonderfully blessed both Gan-k'ing and Yan-chau as training homes. Praise to His name."

Miss JANE BLACK met in Shanghai her sisters, Miss Ellen Black, of the English Presbyterian Mission, Swatow, who had come there for change, and Miss Emily Black (C.I.M.), who had come down from Lan-t'an, on the upper Han, to spend a few weeks with their sister, Miss Mary Black, at the C.I.M. mission-house at Shanghai.

After the re-union, Miss Jane returned to Fan-ch'eng to remain with Misses Gates and McQuillan, during the absence of Mr. and Mrs. Hutton, in October.

Mr. McGREGOR wrote from the Indian Ocean on October 31st: "We are having a first-rate passage. Last Wednesday, on deck, some of us got a splendid opportunity of speaking of CHRIST, and there seemed to be quite an awakening. Mr. Studd and others went out by this boat, and one who remembered Mr. Studd's speaking to him, and was really awakened by it, let the SAVIOUR in last night. On the Wednesday a sailor, for some time anxious, decided when alone. The LORD has been very gracious to us in allowing us to see these two souls won. I do trust there will be more before we reach Colombo.

"On Sunday night there were two meetings, one in the quarter-master's room; he is a Christian, and was engaged at the sailors' home in Havre; five seamen were present, and I hear they had a good time. At eight we had a well-attended meeting in the second saloon, nearly all our second-class passengers and some stewards being present. I like all our party well. If it were not for the heat there would be nothing more to be wished. How grateful I ought to be to GOD for the many prayers for me."

Departures and Arrivals.

On Dec. 1st, per P. and O. steamer *Brindisi*, Messrs. W. G. PEAT, W. M. BELCHER, F. E. LUND, A. H. BRIDGE, E. MURRAY, and GEO. A. COX, L.R.C.P., etc., left for China.

On Dec. 5th, Mr. R. J. LANDALE arrived from China per French mail.

On Dec. 8th, Dr. and Mrs. and Miss E. WILSON arrived per steamer *Glaucus*.

On Dec. 8th, Misses F. E. CAMPBELL and BESSIE HANBURY left for China per P. and O. steamer *Bengal*.

On Dec. 15th, Mr. and Mrs. J. T. REID, and three children, with Misses ANNA CREWDSON, ROBINA CREWDSON, N. R. ROGERS, E. DAWSON, and J. SUTHERLAND, leave for China per P. and O. steamer *Rohilla*, to be joined at Colombo (D.V.) by Miss THOMAS.

On Dec. 29th, per P. and O. steamer *Australia*, Mr. and Mrs. JAS. SIMPSON, and Messrs. HARDMAN, EYRES, and SHEARER, will (D.V.) leave for China.

CHINA'S MILLIONS.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 4.)

IN OUR last paper we mentioned the sailing of the *Lammermuir* on May 26th, 1866. Two days later our dear friend, Mr. Berger, who, as before stated, had taken charge of the home department of the work, wrote his first letter to the friends of the Mission, which was published in Occasional Paper No. 2. He was able to continue his invaluable service until March 19th, 1872, when failing strength on the part of himself and his dear wife, combined with increasing claims, constrained him to relinquish it. Never can we recur to those six years of harmonious and unbroken fellowship without feelings of deepest gratitude. Being in England I was able to relieve him myself, and made 6, Pyrland Road, the head-quarters of the Mission, resuming in London the Saturday weekly prayer-meeting. In this year—1872—the number of missionaries, including wives and single lady workers, was thirty-two, working in twenty-seven stations and out-stations, with the assistance of about fifty native helpers.

As my stay in England could not be unduly protracted, in the absence of any friend able, like Mr. Berger, to take the sole responsibility of the home work, its future management became an important subject for prayerful consideration. It had been determined from the very outset never to have a committee, but that the government of the Mission should be in the hands of a director or directors. Mr. Berger having had the sole charge of the work at home had been able, looking prayerfully to GOD for guidance, to act without unnecessary delay in every matter as it arose. In like manner when out in the field a similar responsibility had rested upon me; but I had found great help when matters of gravity arose from calling together my brethren in the Mission to confer with me, thus benefitting by an informal council. This experience led to the formation of a home council of Christian friends, who agreed to advise with me when I was in England, and to act for me in home matters during my absence, and this help has been kindly continued to the present time. On a subsequent visit to England, Mr. Broomhall joined the work as secretary, and Mr. Theodore Howard, already chairman of the council, became associated with me in the direction of the home department.

To sketch the progress of the work in China we must go back to the time of the *Lammermuir*. Space would fail to give details of GOD'S goodness on that first C.I.M. voyage. Sailing May 26th, 1866, we had a happy day at Anjer, our only calling place, on August 28th, and the voyage till then had been very fine. The officers and crew numbered thirty-four, three of whom professed to be Christians before sailing; and, thank GOD, no less than twenty-one of the others confessed CHRIST before reaching Java. The remainder of the voyage was as full of danger and discomfort as the earlier part had been free from it. Besides a very narrow escape in Gaspar Strait, we encountered two typhoons, in the second of which the sails and masts were blown away, and the ship became fearfully dismantled. Much of the bulwarks gone, the ship water-logged, all hope of reaching our destination was relinquished by most of the crew. *We*, however, remembered the much prayer of friends at home, and

our hope was in GOD, who brought us safely through, so that we anchored at Shanghai on the 30th of September. How thankful we all felt to have reached China at last!

But now the real difficulties of inland work were to commence. As soon as practicable we started up the country by river-boats, hoping here and there to be able to rent a small house, and leave some of our number. But week after week passed, and all our efforts at location failed. The weather was becoming winterly, the boats were unsuitable for prolonged residence, our native servants were wearied of the inconvenience of boat life, and by the time we reached Hang-chau our boatmen themselves wished to get to their fields; our difficulties were almost at a climax.

The hope of renting small premises had been so frequently disappointed that there seemed, humanly speaking, little prospect of housing our large party of twenty Europeans. In this emergency, most of our number gave themselves to prayer, while two of us entered the city to see what could be done. To our great joy we found that a young American missionary had rented a house in Hang-chau, which he had placed at our disposal until his return from his wedding. Though this was now expected in a few days, we gratefully accepted the immediate help, and on Friday evening, November 29th, after dark, moved in, having given up the boats. The very next day a suitable house was found, but all our efforts to come to terms with the landlord failed, from his exorbitant demands. The Sunday afforded the opportunity for a day of fasting and prayer, and many earnest petitions were offered in the name of our LORD JESUS CHRIST that either the landlord might be made willing to accept the terms which we felt ought not to be exceeded, or that other doors might be opened to us in this our extremity. Monday was spent in weary search, which proved in vain; but in the evening the first landlord himself re-opened negotiations, and by the following night the house was rented to us on our own terms. In the early dawn of Wednesday morning, before the people of the city were stirring, we were able quietly to move in and take possession—not too soon, for our kind friend and his bride reached their home that day.

Thus we received another signal answer to prayer offered in the name of our LORD JESUS CHRIST. It is important to realise what our LORD means by authorising us to ask *in* HIS NAME; for it is something very different from a mere *hope* that our petitions may be granted for JESUS' sake. Take a very simple illustration. If one went to a friend's banker and asked for a sum of money for his sake, he would certainly be refused; but if he presented a cheque signed by his friend, or had a power of attorney from his friend authorising him to *draw* in his name, he would have a legal claim to attention. One thus authorised could draw to the full extent of his friend's credit; and this is the nature of the authorisation with which our LORD enriched His Church, as His own personal ministry on earth was closing. Abiding in Him, and with His Word abiding in us, we may ask what we will, and it shall be done unto us. And nothing pleases Him better than that His friends should make large draughts in His name, and open their mouths wide that He may fill them. In this way, more open doors than we have yet been able to fill, and an ever-increasing number of workers, native and foreign, have been already secured; and we look forward with confident expectation to obtaining in the same name the supply of all our future needs, however large they may become.

(*To be continued.*)

Circular Letters to our Missionaries.

FROM J. W. STEVENSON.

SHANGHAI, *Nov. 2nd*, 1887.—I have again the pleasure of reminding you of our day of united fasting and prayer on the 31st of December. What a year of mercies it has been to us as a mission! No one can estimate fully what may be the outcome of this year's prayers and efforts. GOD is going to do great things for us and for China. How important it is that we should keep very humble before Him, so that we may *always* be in such condition of soul as to be fit for the MASTER'S use, and ready for His service! He is answering our prayers for the hundred missionaries. The LORD be thanked for them, and not less for one of the number now in His presence. How this event has solemnized us and drawn our hearts away from the din and bustle of work here to His very presence!

The LORD has given us this year more encouragement in conversions than ever before, and doors are opening to us on every side. Our Training Homes at Yang-chau and Gan-k'ing have been greatly blessed, and young missionaries have left these Homes, not only in some measure fitted for their work in China by the study of the language, but better and holier men and women. I think we ought to specially thank GOD for the very distinct approval He has given to these two Homes; to

me they are a continual source of joy and thanksgiving.

It is also a cause for devout thankfulness that our FATHER has supplied all pecuniary need. The increase in our numbers, and the increased expenditure for extension work—which we are vigorously prosecuting in all directions—have needed no inconsiderable additional sum of money.

We have a great work before us, and we must not relax our efforts; the vantage ground that we now have has been given us not to glory and rest satisfied in, but merely as a stepping-stone to higher and greater things. China as a nation is still in the hands of the wicked one, and we cannot rest while the prey is held by "the mighty." We have every encouragement to go forward in this service: the promises of GOD never were brighter or stronger than they are to-day: the mighty SAVIOUR is yearning with Divine compassion over the lost, and He has made, by the gift of the HOLY GHOST, every provision to fit weak instruments, such as we are, to accomplish His purposes in saving the lost in China. To plead inability, or the hardness of the people, or their degradation, would be to miss the mark altogether.

Our LORD knew what He was doing *perfectly* when He was sending forth the fishermen and the simple peasants of Galilee to subdue the world. He was perfectly acquainted with all the depth of wickedness in man's heart; nothing was hid from Him; and yet He sent them forth, not on a bootless errand, but with His own Divine guarantee of success. And just, my dear brethren and sisters, as we lose ourselves, and CHRIST becomes all and in all to us, shall we have courage and nerve to go forward in this holy enterprise. Thank God for the privilege of being His ambassadors and witnesses, even though it cost us a cross or death; but let us never forget, it is required of stewards that they be found faithful.

May I ask your prayers very especially for blessing upon the systematic and methodical visitation of villages and towns around our central stations, which we are vigorously pushing forward, and which we desire to see carried out yet more extensively all over the Empire?

FROM J. HUDSON TAYLOR.

JAN. *2nd*, 1888.—GOD in His great goodness has brought us all to the commencement of another year. We began last year with great expectation of blessing, and we have not been disappointed. Our great prayer for 100 new workers has been more than answered. Out of 600 candidates, 103 have gone forth, including the associates, all of whom we believe to have been "workers," and those of "His heart and mind and choice." Others, accepted and as yet unaccepted, will follow them; and GOD'S "exceeding abundantly" may prove to be no less striking than the direct answer to our prayers.

Not less signally has prayer been answered for funds, and that some considerable part of the income might come in in the form of large donations. Had £10,000 of our income come in in small sums averaging 2s. 6d., 80,000 additional letters of acknowledgment would have overwhelmed our home staff; but GOD sent that sum in eleven donations of £500 and upwards; and though in a few cases the £500 was given in two or three instalments, this large part of the year's income involved very little labour.

The members of our home Council deserve our heartiest thanks. They have toiled as never before in sifting the cases of the candidates that have come before them; while the labours of Mr. Broomhall, Mr. Fishe, Mr. Caldwell, and others have been heavy and unremitting. I have not been able to help them as I would, little of my time having been spent in London.

In answer to your prayers, doors have been abundantly opened to me, many thousands have been addressed, and thousands of our books have been sold. There is undoubtedly a greater recognition of the claims of the heathen than I have ever known, and of the claims on the LORD'S people to be wholly consecrated to His service.

In all this there is much to thank GOD for, but very great cause for prayerful watchfulness on our part that we receive not the grace of GOD in vain. Attention is drawn to our Mission, and any failure on our part to live and walk and work as fully consecrated men and women will bring dishonour to GOD and injury to His cause. Satan will surely use all his arts to hinder and to stumble, to raise up jealousies or murmurings, to divide those who should be united, to lead one or another to grieve the HOLY SPIRIT of GOD, and hinder spiritual blessing; and unless multitudes of souls are brought to CHRIST, and we all of us become more self-emptied, CHRIST-possessed men and women, to what purpose will be the increase in our numbers? If, on the contrary, we are filled with the HOLY GHOST, united in heart, holy in life, living in the spirit of Psalm i. 1, 2, we have GOD'S own guarantee that whatsoever we do shall prosper; in our souls, in our families, in our native churches, in the performance of our various offices in connection with the Mission, GOD'S blessing will rest upon us.

Let me ask your continued and earnest prayers:—

I. For the Directors and Members of the Home and China Councils, that great grace may rest upon them all; and for them and for all the members of the Mission, that an unwearied remembrance of each other in prayer may make us helpers one of the other, and knit our hearts together in bonds of unity and love. The noon prayer-card which Mr. Stevenson will have supplied you with will be helpful in bringing the work and the workers before the LORD, and Sunday will afford a good opportunity, as many of you have been wont to use it, to remember the workers at home, the donors and friends of the Mission, and the pastors and churches you were formerly associated with.

II. Let us, with thanksgiving for the help afforded in the past, and especially during the last year, continually and constantly remember the funds before GOD in prayer: an income not less will be required this year to sustain the workers already in the field than was needed last year, while the novelty of the 100 will have passed away; and

beyond all this, if GOD'S "exceeding abundantly" approximate this year to 100, little short of an additional £10,000 will be needed for extension work. Let us never forget that if we make no appeal to man we need very, very definitely to continue our appeal to GOD. A GOD-given, GOD-guided spiritual impulse is expressed in every donation we receive; and this, which makes our work peculiarly blessed, will always keep us peculiarly dependent upon Him. How can we sufficiently praise Him for this happy position and necessity of trustfulness?

III. Let us unitedly seek from GOD that in all needful help and strengthening of our Home and China organisation the will of GOD may be unmistakably revealed and carried out. He is able, He only, to give the willing, skilful helpers for every department of service, and to guide in every measure. We have to thank Him this year for giving us in London, Inglesby House on the Newington Green; and the help of Mr. Barfield with the candidates. Friends interested in the work have also provided, apart from Mission funds, a home in Cambridge for students who can afford the moderate cost of a non-collegiate university course, the better to fit them for future work. In China the training homes at Yang-chau and Gan-k'ing have proved no less helpful than we anticipated. Let us continue to seek GOD'S guidance and help, and future developments of even greater value will follow. May grace, mercy, and peace be multiplied to you all.

The Floods in China.

MANY of our readers will have heard, through the daily papers, of the appalling calamity which has befallen a large district in HO-NAN, and the adjoining parts of GAN-HWUY. The Yellow River, well termed by the natives "China's Sorrow," brings down an enormous amount of silt, and raises the bottom of its bed far above the level of some of the low-lying plains through which it passes. Embankments are raised from time to time, but sooner or later give way, and then a vast region is flooded before the river can be confined to its new course. It has now burst its banks in the district of Ching-chau, to the S.W. of Kai-fung Fu, the capital of HO-NAN, and has covered a vast district from which the various affluents of the Hwuy River have been unequal to carry off the water. These streams, however, are deepening and widening themselves, and when the great Hong-tse lake has a free egress made, through the old bed of the Yellow River, into the sea, we may hope that the floods will be rapidly reduced.

Mr. Stevenson, writing under date November 24th, informs us that upwards of 3,000 dollars had already been contributed in Shanghai and elsewhere, for the relief of the sufferers. We ourselves have telegraphed from London sums as we have received them for this purpose, but on the evening of January 10th we received from Mr. Stevenson a wire in reply to one of our telegrams, stating that the Chinese Government was providing ample relief. We have little doubt that beyond the limits of official relief, there will be many cases of distress which our missionaries will be very thankful to have the means of relieving, and that the money we have been able to send will be well spent.

FROM THE CORRESPONDENT OF "THE STANDARD."

SHANGHAI, *November 16th.*—It needs no small stretch of the imagination for people in England, imperfectly acquainted as they are with the gigantic river which was, centuries ago, and fittingly, denominated "China's sorrow," to comprehend the extent of its latest visitation on the beautiful Province of HO-NAN. The news of the full extent of the disaster even here is only now being ascertained, although the breach in the embankments by which the treacherous waters of the Hoang Ho, or Yellow River, are sought to be kept within bounds, occurred as far back as the 28th September, and it was known that in the first wild rush of the rain-swollen waters many cities, towns, and villages innumerable were submerged, and countless thousands of persons of every rank drowned. But, as is usually the case, the officials in charge of the river at first attempted to minimise the extent of the disaster in their memorials to the Throne. A higher functionary, however, was directed to report the full facts of the occurrence, and his story gave a very different aspect to the tale. About one-sixth of the entire area of the "garden of China," as HO-NAN is styled, is now converted into a vast lake, with here and there a pagoda top or the gable of some higher wall rising over the increasing waters to mark the site of what were, a short time ago, prosperous cities of many thousand inhabitants. The rest of the country is over-run with the wretched refugees who were fortunate enough to escape with their lives, though with nought else. In hundreds of instances men who three short moons ago were men of wealth, to-day sit gazing on the inland sea, "stunned, hungry, stupid, and dejected, without a rag to wear, or a morsel of food to eat." . . . . In the districts of Ching-chow and Ch'en-chow no less than three thousand large villages are stated to have been engulfed in a very few moments and scarcely any of their ill-fated people had time to save themselves, as the breach occurred in the night-time. The extent of the disaster will be better understood when I say that an extent of country much larger than the Principality of Wales, and much more thickly populated, is now a sea, and all the inhabitants either drowned or fled. . . .

According to the best and most trustworthy authorities which I have been able to consult, the loss of life will not be numbered by thousands or tens of thousands, but literally by hundreds of thousands, while the starving people

must amount to millions, who are utterly beggared, and depending for subsistence upon the charity of others. The Emperor has already contributed one hundred thousand taels out of the Privy purse, besides ordering two million taels out of the Imperial Treasury towards the relief of the sufferers. The Chinese and foreigners here have contributed liberally towards the fund.

FROM OUR OWN MISSIONARIES.

Mr. SLIMMON writes from *Chau-kia-k'eo :* "I arrived here on October 23rd, and found that the damage done by the water is greater than my worst imagination had pictured. . . . . The water came on so slowly that the people would not believe there was any danger, and stayed till the water was up to their loins, when they could no longer carry off their effects. So they climbed up trees, and got on to the roofs of their houses, which are built either of mud or of sun-dried bricks, so the walls soon gave way, and the people on the roofs perished. Those in the trees were many of them rescued in boats, but others in lonely situations, or those who could not hold out till help came, fell into the water and were drowned.

"Numbers of bodies have been found, some of them showing that piteous efforts to escape had been made. In one case, a string of men was found tied hand to hand ; in another, a father and child were found tied together.

"The merchants and guilds are doing what they can for the sufferers by distributing bread, etc. ; but the winter will soon be here, with its severe frost."

In another letter he says :—

"Just fancy a vast plain, about half the size of Scotland, thickly populated, suddenly turned into a raging sea ! This is what has taken place here, and one trembles to think of the great numbers that have been drowned. Misery reigns supreme in this place just now. Out of fifty-six streets in our portion of the town only five are not flooded ; the others are all destroyed, and perhaps as many perished by the falling of houses as by drowning ; yet one hardly knows whether to think those who are drowned or those who escaped the more fortunate, for those who perished are at least saved the misery of dying from cold and starvation. You would weep (as I did) were you to see the terrible desolation and distress that abound, and feel helpless, as I do, to relieve them. 'Bread, bread !' is the one cry ; but bread is not the only thing they need. Hundreds have escaped with their bare lives ; their little all has been lost. They are huddled together in straw huts, with scarcely enough to cover them, and the nights are getting bitterly cold. Words cannot describe the scene. I am living in the midst of it, able to do little or nothing for want of money. The distress will continue for many months to come ; cruel winter will soon be on us, and hundreds will perish from cold. . . . . Even were the water to be dried up, the people could not sow, for all the present year's harvest, that was safely gathered in, has been swept away, and they have no seed to sow. Their case is indeed desperate."

Mr. J. J. COULTHARD, writing from the same city, says that the country is flooded for an immense district, 450 *li* by 150 *li*. If these figures are accurate they are equal to about 135 miles by 45 miles. Mr. Coulthard adds :— "The scene outside and within the walls of parts of this city is one of desolation and destruction. From the city walls, right away to the north, is one vast sheet of water.

Work in Ts'in-chau, South Kan-suh Province.

FROM MISS MARSTON.

TS'IN-CHAU, *August 3rd.*—The people who were frightened away by the disturbance at Mr. Burnett's have not only come back to the meetings themselves, but are bringing others. At the women's class there have been about thirty each time, which is a splendid number for a place where they go out so little ; and last week we had the same number of children in the Sunday-school. Praise the LORD, too, that as well as numbers there is real interest ; many stay with us from between nine and ten o'clock until dark, and seem loath to go then. We have an instruction class for the female converts now on Wednesday afternoon, and there are nine members, with some more very near the kingdom ; three women whom we got to know through their children are among these. We are so rejoiced at these firstfruits from the school. Will you join with us in much prayer that each of these dear women may follow the LORD fully ? One feels there is so much to teach them, and one does so want to be spent entirely for them, only life passes so quickly and the harvest is so great. I really cannot trust myself to think of how much remains *undone* in this one city.

Our two new workers, Mr. Graham Brown and Mr. Botham, are indeed an answer to prayer ; they are full of faith in GOD and love to the people, only they are neither of them very strong, and have still a good deal of difficulty with the language. So altogether we are a very weak little band in Ts'in-chau ; and it is such a big place, the people just crowded together, and never was there anywhere a people more willing to receive us into their houses and hear our message. I am more and more struck by this every time I go amongst them. Please do send us some more missionaries quickly. One of our native Christian women, after a time of quiet consideration, suddenly remarked, "I think we ought to have at least four married missionaries and seven or eight ladies to do anything like what is ready to be done."

This year has been a time of real teaching and training ; it seemed at one time as if there was a block on the line, and one could only just stand on the promise and know that it was all right—the blessing in disguise. 1 Cor. xv. 58 : "Be steadfast, unmovable," etc., and 2 Cor. ii. 14 : "Thanks be unto GOD, who always causeth us to triumph," etc., have been like anchors that kept one at rest in spite of contrary winds. Now we all feel that what we most need is to be receivers—that there may be found plenty of space to receive the abundance of blessing that the great LORD has to give, and nothing, nothing to hinder or block. I do so love that little word, "Experience worketh hope." Ought it not to be so, when our hope is all in the "GOD of hope" ?

The Work in the Shan-si Province.

Resumé of work in South Shan-si for Quarter ending September 30th, 1887.

FROM THE REV. B. BAGNALL.

THE summer months are not the most favourable for work, yet there has been little or no resting, for, if less has been done in the country, more has been effected in the cities, and in some of our places there has been very much encouragement.

At Ping-yang Fu the quarter began rather stormily. Two of the Hung-t'ung leaders came up with some troubles, and our efforts to arrange them proved in vain. We were much cast on the LORD, and He in mercy brought order out of the confusion in a way that was

H. E. WEN-SIANG.

blessed to every one of us. Those concerned confessed their error, and peace was restored with fuller blessing. I was more at Ping-yang Fu during the summer than during any former period. This was well, as the military examinations came off during the summer.

I have been able to re-open *K'üh-wu*, and hope next quarter to give some account of work there.

Mr. Robertson returned to Ping-yang Fu in September, where he will remain until our return from Tai-yüen Fu, probably in December.

We had the joy of baptizing five at Ping-yang Fu before leaving for the north.

The Hung-t'ung work has been left in Pastor Hsi's hands during the absence of Messrs. Stanley Smith and D. E. Hoste. I trust their return will be accompanied with much blessing to the work there.

At Hoh-chau, both in the city and villages, Misses Reuter and Jakobsen have been much encouraged. It is most cheering to see the friendliness shown to our two sisters, both by the Christian and heathen women.

At some of the villages, matters seemed threatening during July, but, with GOD'S blessing, what seemed a cause of anxiety was turned into a cause of praise, and the spirit shown by some of the members was most encouraging.

Mr. and Mrs. Key having been absent from *Sih-chau* during the quarter, I have less to report. The visit of Mr. Key, however, was very encouraging. Several were

baptized in the *Hiao-i district*. Steps are being taken to secure a house for the two sisters, Misses Whitchurch and Seed, expected shortly for that station.

At Tai-yüen Fu the workers have had much to praise the LORD for. During the last three months, seventeen have been added to the LORD by baptism. No little interest has been shown during the quarter by those coming to the Dispensary, and some interesting cases have occurred among indoor patients.

Some good work was done in the country by assisting opium-smokers to break off the pipe; and the Refuge was re-opened early in the autumn under the charge of Dr. Stewart.

We are looking with much expectation for the promised reinforcements and for great blessing in the future.

Baptisms on the Kwang-sin River, Kiang-si Province.

FROM MISS M. WILLIAMS.

THE following extracts from the letter of Miss Mary Williams, giving account of the baptism of forty-two converts on the Kwang-sin river is very cheering. We believe that the seven baptised at Ho-k'eo are the first fruits of that station. So are the four baptised at Gan-ren. At Kwei-k'i we witnessed the baptism of the first convert about the beginning of June, 1886; now six men and nine women are added to the Church. The interest near I-yang, another out-station opened last year, is very cheering. It is worthy of note that the stations on this river have only been occupied by lady missionaries, co-operating with married native pastors and preachers. We have had no men to spare for the fifteen millions of KIANG-SI!

HO-K'EO, *Oct. 4th*, 1887.—I am sure you would have rejoiced with us if you could have spent the past month in KIANG-SI. You will doubtless have heard of the sixteen baptised in Yüh-shan. Pastor Chang afterwards came to us at Ho-k'eo, and seven dear brethren were baptised here. We afterwards went on with him to Kwei-k'i, to share with Miss M. Hudson Taylor and Miss Fausset the joy of being present at the examination and baptism of fifteen more. Miss Fausset and I afterwards went with the pastor to Gan-ren, where four more were baptised.

One of these cases was especially interesting. A man named Wong has a large shop on one of the principal streets; his business was the making of paper articles for idolatrous worship. Though he had thirty dollars worth of stock, he gave up all in one day, and bought other goods. Now he closes his shop on Sunday. Gan-ren has only been open one year; so is it not encouraging? There were more candidates wanting baptism, but they lived so far away that it was not convenient to see them.

While at Kwei-k'i, a letter came from a village near the new out-station I-yang, asking Miss Gibson and myself to go and tell them the Gospel, saying that twenty vegetarians were anxious to become Christians, and would themselves provide a house for a chapel. It had been decided for me to go to Gan-ren, so Miss Gibson then went on alone. But I called there on my way home with Miss Tapscott, who had come to Kwei-k'i for a change. We had a very kind reception, and I promised to return soon, it being only forty *li* (about twelve miles) away from Ho-k'eo.

After the next Sabbath we sent them a letter of invitation to Ho-k'eo, and, to our joy, last Sunday two dear men came. They had walked all night, and arrived by daybreak, to be present at the service. They are both scholars and intelligent men, formerly vegetarians. They gave their testimony last Sunday evening, and it was a splendid one—so clear and out-spoken.

The first man was asked:—"Why do you wish to worship GOD?"

"Because He is true (real), and the idols empty," was the emphatic answer.

"How about ancestral worship?"

"Our ancestors are dead, and it is useless to worship them."

"You know that all men are sinners: How about sin?"

"JESUS, the Son of GOD, died on the Cross to save sinners."

"Who first told you this?"

"I bought a Bible, and read it; was interested and came here to learn more. I went back more interested: came again, and was still more impressed. I came once more, saw the baptisms, and then went home and broke my vegetarian vow, determined to serve the only true GOD."

The second man was asked:—"Who told you this doctrine?"

"The first speaker came and told me, and I was convinced. I desire to serve the true GOD, and there are twenty more wanting to do the same; will you not come to our village and help us?"

Upon some one saying they had lost a night's rest, the first said, "Is it not worth it to gain eternal life? I *have* it!"

I could not help an "Alleluia" coming. I hope to go, for next Sunday, with Mr. Tung. I am sure the LORD is going to do great things for that place.

I am so deeply thankful that ever I came to KIANG-SI. We have had some of the most glorious times I have witnessed in China. My faith has been strengthened, and love has been deepened, and desire quickened as never before. I long as never before to live all for JESUS and the salvation of precious souls. Just anywhere for HIM, and with HIM.

You will also be glad to know I am *very* well, better than ever—really strong, considering the heat that we have had, and I feel it is all in answer to prayer.

We have enjoyed "Days of Blessing in Inland China" so very much—it has served as a stimulus to us; also the last CHINA'S MILLIONS—it was just grand. If Mr. and Mrs. Fishe knew how we appreciate their kindness, they would feel repaid for their thoughtful love. I really look out for mine quite wistfully.

Death of Rev. Dr. Lord.

FROM REV. J. MEADOWS.

SHAOHING, *October 26th*, 1887.—Cholera has taken away our old friend, our kind old friend, Dr. Lord, and his wife too. We shall miss him much; he was always so willing to help us, either in mission or private matters. Many times has he said to me, "Never look upon anything I can do for you as a trouble; it is, on the contrary, a pleasure to be able to help you." For twenty-five years nearly the members of the China Inland Mission in this province have experienced his willing and kind help; and you know how hospitably he has entertained any member of the Mission who visited Ningpo. Though naturally reserved in company, the sympathy of his heart was deep when any of us had any serious trouble. His house now stands empty—all are gone within five days!

FROM THE "SHANGHAI MERCURY."

NINGPO, *19th September*, 1887.—Cholera claimed two valuable lives in Ningpo last week, Rev. E. C. Lord, D.D., and his wife, of the American Baptist Missionary Union.

Mrs. Lord was thirty-six years of age, seven of which she spent in diligent work for the Chinese women and girls in Ningpo, by whom she will be greatly missed. She died on Thursday, the 15th inst. Her husband, Dr. Lord, was taken ill the day before, and never knew the loss he had sustained. He passed away also on the 17th.

The late Edward Clifford Lord was born at Carlisle, N.Y., 22nd January, 1817. He graduated at Madison University in 1846; 20th June, 1847, witnessed his arrival here to join the ranks of the American Baptist Mission.

For forty years Dr. Lord has lived in Ningpo. Nineteen of these years were spent as United States Consul; his commission being signed by Abraham Lincoln. In that position he won the respect of the Chinese officials in a marked degree.

As a missionary his colleagues found a wise counsellor, with quick sympathy and ready help united to the love alike winning to Chinese and foreigner.

Although seventy years of age, he discharged his duties with business-like precision. Letters and money for the interior of the province, belonging to the Inland as well as his own mission, passed through his hands. The training of a class of theological students, the translation of the Scriptures and other books into the local dialect, the "care of the churches" and schools give evidence of wonderful energy and devotedness.

It is worthy of record that Dr. Lord's servants lived with him for just a century, adding their respective periods of service together.

Cook served	.....	19 years.
Boy	„	32 „
Coolie	„	17 „
Amah	„	32 „
		100 years,

a fact which reflects great credit equally on master and servants.

Cholera is carrying off the natives like sheep. The Christians of the different denominations are holding prayer-meetings for deliverance from the epidemic.

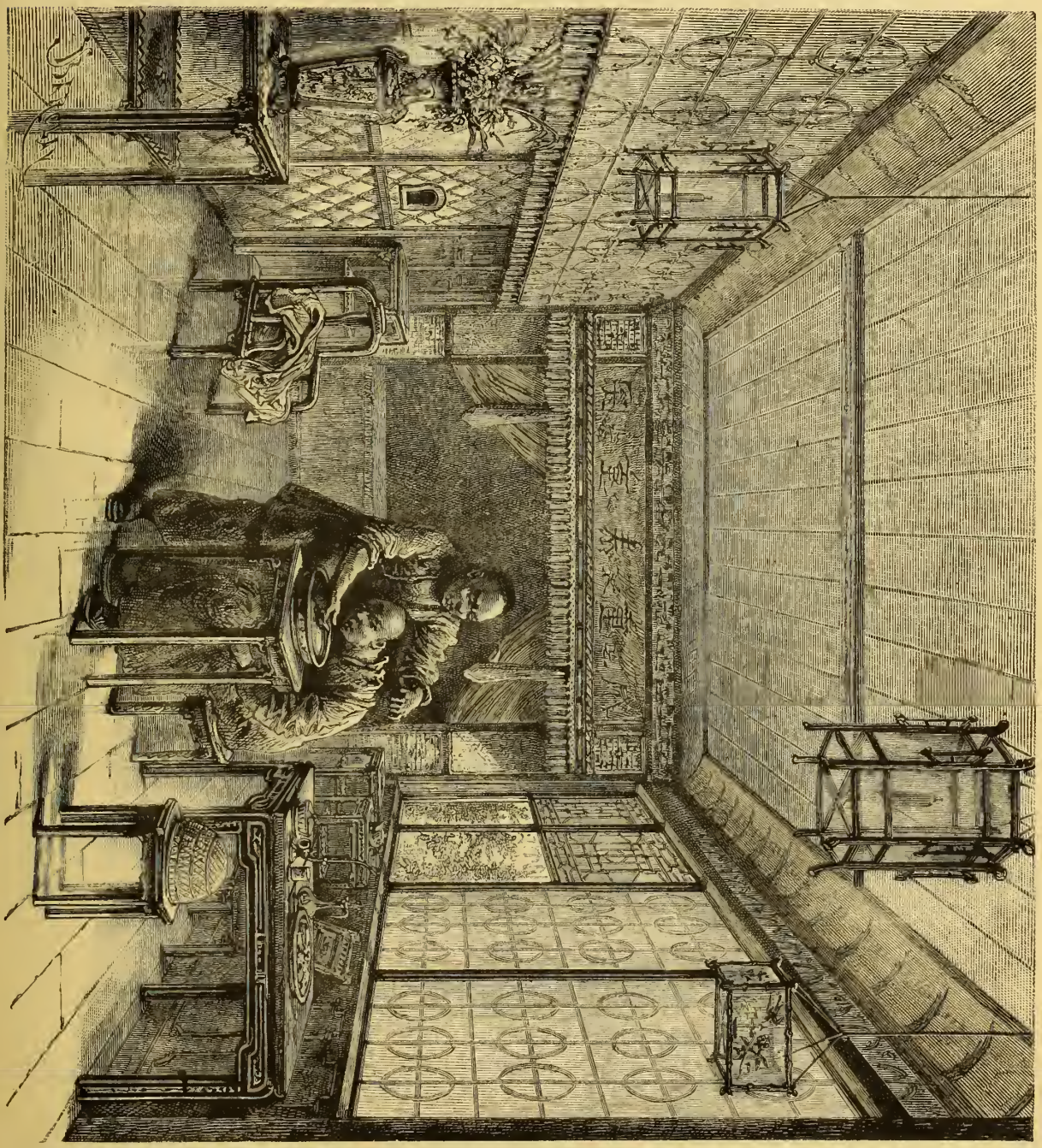
Prayer Staying Persecution.

FROM MISS MACINTOSH.

HU CHIN-FAH, is the son of a well-to-do farmer from Sa-kung-ling. Though he has only been coming since the beginning of this year, there is no doubt about his being a Christian. He was formerly a vegetarian, and very much opposed to the religion of JESUS CHRIST, doing what he could to hinder, and very earnest in the service of Satan, but the LORD had set His seal upon him and chosen him to be a witness for Himself. One of the Christians persuaded him to come to worship one Sunday, and since then he has never once been absent. It was not very long before he changed masters, and is now as earnest in serving GOD as he was before in serving the devil. He has had a good deal of persecution since he believed.

His father is an opium-smoker, and Chin-fah was so anxious that he should come here and worship GOD, and give up the opium. He consented, and we gave him some medicine. In a short time he had quite given the opium up, and came to worship one Sunday looking so much better that the son's heart was filled with joy. But, alas! a bitter trial awaited him. A brother of his father's, who is very rich, hearing about this, was very angry, and told him he ought not to give up the opium, and that his "son was very wicked for bringing him here, and not fit to live; he ought to go home and kill him."

The poor man listened to him, and one day lifted a large knife to kill his son, who happened to have a long pole in his hand, with which he defended himself, and escaped to his grandmother's house. The rich brother got the father more incensed against his son, so that he determined to go to the mandarin, and get him to take off his head. He came into the city for the purpose. The Christians in Sa-kung-ling met for prayer, and one of them followed the old man, and succeeded in persuading him to return home, and be reconciled to his son, who was only seeking his good. On his return, Chin-fah came and knelt down before his father, asking his forgiveness if he had grieved him. Since then his father has been very good to him, and does not hinder his coming to worship. We visited them lately, and were very kindly received. We believe GOD will yet hear, and answer prayer for his father and mother.



A CHINESE GENTLEMAN BEING SHAVED IN HIS BEDROOM.

An Unexpected Testimony.

FROM MR. STEWART McKEE.

NING-HSIA, *Aug. 16th.*—You will be glad to know that GOD is blessing us in our souls. Since writing last I have been on a tour round the district north of this, and though I had not large sales, yet I had the opportunity of speaking for the MASTER to a great many people. I visited three markets, and at the largest had a very happy time. I was quite amused at the way one man showed his respect for the foreigner. I entered his shop, and, at his request, took a seat; I offered him a tract, and while we were talking, a man passing the door called me a foreign devil. I took no notice, but the shopman got into a perfect rage, and, leaping over the counter, went after the man and scolded him right thoroughly for daring to insult one who had come to do his people good. Then standing up in the street, he declared the doctrine of JESUS to be a good doctrine, and proved it by its fruits, telling them how the missionaries during the famine had distributed relief, and so saved thousands of lives; and of how, when he himself was at P'ing-yang, he had been cured of opium-smoking by a missionary, who refused to make one cash out of him, and who always instructed him in the way to be good. The result of this man's zeal was that I had an attentive audience for nearly two hours while I told of salvation from sin and of the love of JESUS, and sold a number of books.

Encouragement in Gan-hwuy.—Seventeen Persons Baptised.

FROM MR. GEO. MILLER.

NING-KWOH FU, *Sept. 24th.*—The fields are ripening—the Gospel is beginning to find its way into the hearts of the people. Last Sabbath I baptised three inquirers. Pray that I may be guided in accepting candidates, and that special help may be given in opening new stations.

Oct. 31st.—Lately Brother BROCK and I paid a visit to T'ai-p'ing Fu. We made the journey on horseback. The Christians seemed so happy, listening to the words of comfort and encouragement spoken; and in the afternoon I saw the inquirers who were presented for baptism; their answers to questions were very satisfactory. We have no chapel at this place, so held our evening service in one of the inquirer's houses. Though it was but a hut, and the accommodation was small, we had a warm-hearted service, and felt the power of GOD'S SPIRIT.

We then went to the river-side, and there I had the cheering privilege of baptising four inquirers. It was encouraging to see the joy and confidence they possessed while coming forward to own their LORD.

Next day we visited *Wu-hu*, and found the old elder and other Christians well. You will be pleased to hear that the elder is exceedingly enthusiastic and sanguine, believing the time is soon coming when multitudes of the lost sheep shall be brought into the fold of the GOOD SHEPHERD. We had a splendid meeting in the evening. A good number were present, and there are some candidates among them. We returned to Ning-kwoh, and next Sabbath, being the first of the month, had a specially large gathering—for all those from the country come in when we have a united assembly. Praise GOD, we had three baptisms—a young man and two women. The former is very earnest, and seeks to publish abroad what CHRIST has done for his own soul. He lives at a village 30 *li* (about 10 miles) from the city, and has offered part of his dwelling-house for holding meetings. The two women live in the city, and seem very sincere. One was formerly an opium-smoker, and by GOD'S help has been enabled to break off the habit. When she first came to the chapel she could not read, but by patient application has almost mastered the hymn-book, and will soon be able to read the New Testament.

Nov. 1st.—How delighted I am to tell you of the LORD'S work here! Since I wrote you last, seven have been baptised. The numbers coming to hear the Gospel are still increasing, and the interest shown among inquirers is daily deepening. Brother Darroch's coming here will also be a great impulse to the work.

Tidings from Scattered Workers.

Mr. CECIL H. POLHILL-TURNER writes from Ts'in-chau on September 13th: "I left Pao-ning Fu on August 4th, and had a very nice journey all the way to this place which we reached on September 3rd. At Wen-hien, Kiai-chau, and Cheng-hien, books sold well, and we had encouragement, too, in preaching—about half our tracts and books were disposed of. I found Messrs. Botham and Graham Brown much better for their stay here; both were very happy in their work, which is beginning to prosper. Misses Kinahan and Marston are both well. Mr. Easton has been expected here. It would be a great pleasure to meet him; but if he is further delayed, I purpose leaving for Lan-chau early next week."

Mr. LANGMAN writes from Kin-hwa Fu, CHEH-KIANG Province, on October 14th:—"I would send you the happy tidings that prayer is being answered for the work in this district. The interest, and the number of inquirers of late, are very encouraging, but still more so is the fact that on September 18th I had the joy of baptizing seven at our out-station, Yung-k'ang.

"As each one was baptized, our little band of twelve Christians sang aloud to the praise of the LORD our REDEEMER.

"After the baptisms, while the people stayed, we preached unto them JESUS the Way, the Truth, and the Life—trusting through the prayers of GOD'S people that we shall soon see further fruit.

Miss ELLEN BARCLAY writes from Lan-chau, the capital of KAN-SUH, on August 18th, acknowledging the receipt of a letter written from Edinburgh on March 18th. She found herself getting more able to walk about quietly in the city, avoiding, of course, the busier streets, and meeting with sometimes encouragement and sometimes indifference among the women whom she visits. She says: "The opium-smoking in Lan-chau is something fearful. They say that eight or nine out of every ten smoke, and really I don't think it can be an exaggeration. I never realised so much as during this last few weeks what an awful thing it is—day after day to see women—and I believe it is still worse among the men—with that tell-tale look upon their faces, and to know that they are helpless slaves to a habit that is ruining body and soul, is almost unbearable! And then to be reminded again and again that '*your country* sent it here'!

"Last Sunday seven women were here, and we had a real good time. I believe they did at least *understand* what the message is. Mr. Parker arrived home yesterday. He met with encouragement on his journeys. Mrs. Parker has been visiting a good deal lately. Her three children are *dear* little ones; it is always a pleasure to go up and see them all."

Later tidings mention Miss Barclay's return to Ts'in-chau.

Mr. W. T. BEYNON writes from Kwei-hwa-cheng, in N. Shan-si, on September 7th. He and Mrs. Beynon reached that city after their marriage on July 12th, and were longing for reinforcements. They were rejoicing that the hot weather was past, and looking for renewed vigour for the Master's service.

Mr. DUNCAN KAY writes from *Hwuy-chau* (GAN-HWUY province) on November 4th:—"The LORD seems working in the hearts of the people here, and taking away their prejudices. I have invitations to go to many villages from people who have been here to the great triennial festivals. On Sunday mornings we have large meetings, but long to see individual men and women coming out from the mass of idolatry, and putting their faith in CHRIST. There are four or five real inquirers."

Mrs. DUNCAN KAY writes on November 6th from the same station:—"We are all very happy here, and have reason to thank GOD that there is marked interest and real inquiry in many hearts and places round here. We praise GOD for those of 'the hundred' who *have* arrived, and also for those who are to follow."

Mr. JOHN BROCK writes from the Gan-k'ing training home on September 30th: "As I have now received the call to more direct service, I take occasion to write you shortly. It just seems like leaving home again to go from this place of blessing and joy. Mr. Stevenson arrived here on Sabbath evening, accompanied by Mr. Cassels. On Monday we gathered for prayer at 10.30, and had a 'good time.' Mr. Cassels gave a splendid word on 'Follow Me.' I pass his message on, as it was much blessed to us all. 'Remember ye not the former things, neither consider the things of old. Behold *I* will do a new thing; now it shall spring forth. Shall ye not know it? *I* will even make a way in the wilderness and rivers in the desert.'"—Isaiah xliii. 18, 19.

Mr. ARCHIBALD GRACIE writes from Gank'ing, GAN-HWUY, on October 28th: "I do praise GOD for thrusting me forth to China. We are indeed blessed with 'all spiritual blessings in heavenly places in CHRIST,' and the LORD is enlarging my capacity to appropriate them. He is more real to me here than ever I felt or knew at home, and His Word is becoming more and more precious.

"I like this place very much. I have not felt so well for a long time. I am getting on with the language, and it is becoming more interesting to me the more I learn of it. I am studying about nine hours a day now, but always give myself plenty of exercise. The examinations on Saturday mornings I like much; they give one an idea of what progress one is making. When one sees these poor Chinese going along day after day, without GOD, and having no hope in the world, how one longs to be able to tell them about JESUS and His love."

Miss F. M. BRITTON writes from Wun-chau, CHEH-KIANG. Province, on Sept. 23rd:—"I knew I should be happy in the LORD's service out here, but I did not know how happy. He has taken me in hand Himself to train me and help me in the preparation for His blessed service. It is good to sit, like Mary, at His feet, listening to His voice. May He ever keep me in this listening attitude ready to hear and obey.

"The heat of the summer has been rather trying, but I have been kept in health while many have been laid aside. Cholera is raging now, and we are having a sad time. The people are dying in hundreds—the poor ones are just thrown into a hole, and buried without a coffin. Several of our members have been taken home quite suddenly. The medicine we have given away in several cases appears to have saved life.

"The country around here is most lovely. I did not think China possessed so much beauty.

"*Sept. 24th.*—Two men have just come here from an out-station, who have been dreadfully beaten and can scarcely move. They are Christians. This is the second time they have been persecuted and turned out from home. Both are young men. Their backs are dreadfully swollen and cut with the beating they have had. Their persecutors are very desperate characters. Pray much that good may come from this great trial."

Miss BYRON writes from near Ch'ang-shan:—"Last Thursday week I had between sixty and seventy women in my Bible-class. About twenty afterwards went upstairs to sing hymns with Miss Littler. On Sunday, too, we had a great number."

On Sept. 3rd Miss Byron wrote: "You will be glad to hear that five women and three men have been received into the church here. This is *the beginning* of blessing—I am sure there is 'more to follow.' Four other candidates for baptism are waiting, and I trust will soon be received. When I first came here there were only three women interested in the Gospel; since then the LORD has added these.

"Though the evangelist has been long absent (having had to go for medical treatment, as he had become nearly blind), the LORD is using our teacher. It is nice to see how men come into the chapel and sit down and talk with him. Among the women interested is one of over seventy, and another, with her daughter over thirty, is landlady to my teacher's brother and one of the Christians.

"The Ya-mun (or official) people are also very friendly. Yesterday, the Peh-shïh-kiai evangelist being with me, we went outside the city a few *li*. People were worshipping at the graves of their ancestors. It was very touching to see them pouring out wine and lighting incense at the graves of their departed ones, while making offerings of rice, fowl, and vegetables. I never witnessed this scene before.

"Miss Littler wants to go and work at Peh-shïh-kiai, feeling that the LORD has called her to that place. He certainly has used her much there. Six women have been received into the Church, nearly all of whom heard the Gospel since Miss Littler took up the work. It is only twelve miles away from here, so I shall see a good deal of her."

Mr. ANDREW writes from Kwei-yang Fu, KWEI-CHAU Province, on Sept. 12th:—"Two young men have applied for baptism, but they are in business, and have not yet been able to get set free on the Sundays.

"We have been tried lately by the coldness of some of the members. The devil has been very busy here, but, thank the LORD, some of them have been led to confess their faults, and we are looking for great blessing.

"Our eldest school-girl has been married to Mr. Windsor's cook. She seems very happy, and is not afraid to witness for the Master. She gets some of her neighbours into her house, and makes the Gospel known to them.

"I have a girls' prayer-meeting on Thursday, and a class for Christian women on Friday afternoon. Last week we had an experience meeting. Some of the women told how they were first led to the Saviour.

"We continue praying for 'the hundred,' and hope that a number of them will be sent to this province, and to Yun-nan."

Rev. G. F. EASTON writes from Han-chung Fu, SHEN-SI, on the 6th September, mentioning that after a "real good journey," he and his party arrived in Han-chung on the 16th July. Since that date they have had busy times, some having gone to Si-ch'uen, and some having arrived from other stations to remain for a time or move on. He adds: "Last Sunday week two men were baptized here. The Roman Catholics have come to reside in this city at last; they have taken a house a few yards from this one, and have this day taken possession with the firing of crackers, etc."

Mr. Ilay F. DRYSDALE writes from Gan-k'ing on October 21st, giving tidings of his welfare since arrival in China. He says: "I cannot express the joy I have in writing to you of these dealings. I often used to read of the great blessings GOD was pleased to bestow upon His people labouring in China, but *now* I can praise Him, and will continue to praise Him, for the realisation of those blessings myself. My teacher is one of the LORD'S children, and is waiting to be baptized.

"It is a solemn sight to see the many graves round about this city. How long will it be ere China's Millions will know about our SAVIOUR'S love? What I have already seen here has drawn me nearer to CHRIST, and made Him more and more precious. May *many* more labourers come forth."

Miss ARTHUR writes from Aden: "'Truly GOD is good to Israel.' His banner over us has been love all the way. We are really a happy band, obeying the Master's call and expecting and receiving the promised hundredfold from Him. I never thought JESUS *could* be what He has been to me, since I left home—O so very precious to my soul, I cannot find language to express it. How I long to be able to tell the poor benighted Chinese the glad news of salvation, full and free, not only from the *punishment* of sin, but from its present *power*. Alleluia! what a SAVIOUR."

Miss KENTFIELD writes from Aden on December 6th: "You will be glad to hear how gracious the LORD has been to us hitherto. Our hearts are often brimming over with the joy He gives. His Word is more and more precious, and His HOLY SPIRIT reveals many truths before unknown. The sailors say they never remember a cooler passage down the Red Sea, if as cool. There is a strong wind blowing which greatly tempers the heat. On Sunday we were looking up the passage on 'His shadow,' and we noticed that one in Isaiah xxv. 4, 'Thou hast been . . . . a shadow from the heat.'"

Mr. WILLIAM KEY writes from T'ai-yuen Fu, SHAN-I Province, on October 5th, that he was about returning to his station at Sih-chau, with his wife and infant, who were well. He was hoping to call at Hiao-i, on his way down. Miss Charlotte Kerr was going with them, there being great need for help among the women in the city and villages. He adds, "Miss Kerr is looking forward with joy to the work at Sih-chau. The T'ai-t'ai (mandarin's widow) goes with us; she was baptized on Sunday, and is a very bright Christian. She will be a great help in the work. Remember us in prayer."

Rev. B. BAGNALL writes from T'ai-yuen Fu, on October 11th: "Mr. Stanley Smith left us for Hung-t'ung on the 4th inst., and Mr. and Mrs. Key, with Miss Kerr, on the following day. Mr. C. T. Studd is improving rapidly, and is very happy. The work at this station increases. I had no idea of the pressure until I came this time, and had opportunity of seeing things. The medical work keeps Doctor Edwards fully occupied. Then there are business matters, and the church work of the station, as well as Gospel work among the patients. Moreover, there is village work that should be attended to, so more help is imperative."

Miss MARIAMNE MURRAY writes from *Yang-chau* on November 12th:—"The new sisters—Misses Ferriman Holme, Cutt, Waldie, Hook, Bastone, and Fryer—are with us now. . . . GOD goes on to work here. The government is upon His shoulder, and He is a wonderful worker. Misses MCFARLANE and MACKEE are being cheered and encouraged at Tsing-kiang-pu. Mr. MACCARTHY is paying his long-intended visit to the stations in Kiang-si."

Mr. STEWART McKEE, writing on October 17th, says that during the past quarter he had some encouragement at Ning-hsia, where new and larger mission premises have been recently obtained. He says:—"While in the city I kept up daily preaching; many came seemingly anxious about their souls. At one time I had four applicants for baptism; but one man understood that that meant being employed, and on being undeceived, came no more. As he obtained a good knowledge of the truth, I still pray that he may become a real follower of the LORD JESUS. Another was my cook, who stands fast, and gives me great joy and hope. Then there was a Si-gan Fu (SHEN-SI) man, and a HU-PEH man, both B.A.s. The latter, I believe, is a real follower of the LORD, but fear of man keeps him back."

Mr. DENNIS J. MILLS wrote from *Hong-kong* on October 3rd, telling us of the joy they had in seeing one man in the harbour accept CHRIST. He continues:—"There are three Christians on board this ship, who are such because of the labours of a previous party of missionaries of the C.I.M. on their way out. It is indeed a pleasing sight to watch their consistent GOD-honouring walk, after many days. Praise GOD." In his diary, under date October 22nd (written at Gan-k'ing), Mr. Mills says:—"We have had our first weekly examination in the language to-day, and feel glad to think we have made some progress, though small." And on Sunday, October 23rd, he notes:—"Had the great privilege to-day of uniting at the LORD'S table with the Chinese Christians. There were about fifty gathered together to remember the dying of our LORD JESUS."

Miss A. A. MILES, on the eve of leaving Yang-chau, wrote:—"My heart is so full to-night that I am obliged to sit down and write you. GOD has been giving us *such* a mighty blessing.

"As many of us were parting on the morrow, we arranged to have a little time together, to tell each other what the LORD had done for us since we came out to China. And what a precious time it was! We had so much of His goodness to tell out that we did not know where to begin, and when we had begun we did not know where to leave off. I believe the blessing will remain with us till time is no more.

"Dear Miss Murray gave us Col. i. 9, 10, and told us how much these verses had been to her, and how the prayer to be filled with the knowledge of His will in all spiritual wisdom and understanding had helped her, and, when met with 'I delight to do Thy will,' had been answered in the LORD'S own way.

"I do wish that you and some of our good friends at home could have joined us and seen how happy we were. All of us were brimful of joy and praise for all the love and goodness we had received here, and specially for the helping hands and hearts of love with which dear Miss Murray and Mr. McCarthy have encouraged us and strengthened us in the LORD."

Miss LOIS A. MALPAS writes from Ch'ung-k'ing on September 26th:—"It is a privilege to be here and to see the goodly numbers who attend the services on Sunday. Mr. Nicoll has been very kind to us. We are having times of much blessing.

"*Oct. 12th.*—Many women are attending the Sunday services. Some of them urge me to remain on their account."

Arrivals and Departures.

On Dec. 29th, per P. and O. steamer *Bokhara*, Messrs. SHEARER, BEGG, EYRES, and NÆSTIGAARD, Mr. and Mrs. SIMPSON and Miss BAKER, left for China.

On Jan. 3rd, per P. and O. steamer *Kaisar-i-Hind*, Miss C. TODD reached London from China.

On Jan. 26th, per P. and O. steamer *Kaisar-i-Hind*, Mr. and Mrs. ILY. W. HUNT and child, Mr. and Mrs. PIGOTT and infant, Mrs. R. H. H. SCHOFIELD and two children, Miss R. L. SMALLEY, Miss SANDERSON, Miss GUINNESS, and Miss MARY REED (D.V.) leave for China.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 14.)

THE last paper told of the possession of our first headquarters in China at Hang-chau in December, 1866. The work of the next eight years was to spread from that centre to a number of unoccupied cities in the Provinces of KIANG-SU and CHEH-KIANG, and to enter two of the eleven provinces which were specially upon our hearts when the Mission was formed. This was not accomplished without great difficulty and many rebuffs. In some places our efforts to secure premises were wholly unsuccessful; in some, as in Nankin and Gan-k'ing, though ultimately successful, a very long time was required; while in other places in which with little difficulty we succeeded in renting suitable premises, our troubles began after taking possession, rioting ensued, and we were driven away for a time, if not permanently. We had to learn the true relationship between itinerant and localised work. The character of the difficulties we had to contend with will be best gathered from an instance or two.

The city of Nankin, of which we give an illustration on page 28, was first visited by our brother Mr. Duncan in September, 1867. The city then contained about half a million of inhabitants, and his heart was moved with compassion as he beheld the multitudes passing to and fro as sheep without a shepherd. He at once determined to live and labour for them. The authorities, professedly favourable, secretly sent orders to every householder and innkeeper not to harbour him. He succeeded, however, in making terms with the priest in charge of the Drum Tower for himself (for his servant there was no difficulty anywhere) to allow him to spend from sunset to sunrise in one of the upper rooms of the Tower. It being a place of public resort, he had to roll up his bed and leave early in the morning; his meals he took in public eating-houses, his only resting-places were the tea-shops, and all day long he spent his time in preaching the Gospel and selling tracts.

After continuing this sort of life for a considerable time, the authorities concluded that our brother was a harmless sort of man, and ceased to take notice of him. Then he was able to rent half of a Chinaman's house in a quiet part of the city. This house consisted of one large room upstairs and one downstairs, and Mr. Duncan's share was a strip of six feet wide, partitioned off from each of these rooms, with a small separate staircase to his bedroom, which it involved some little risk to ascend or descend. Every sound in one part of the house was perfectly audible in the other, a circumstance which was very favourable for gaining an acquaintance with pure colloquial, but not affording all that a bachelor of quiet disposition might have chosen had he had any choice in the matter. Mr. Duncan was very thankful, however, to have a sitting-room, with a bedroom upstairs. The room, twenty feet by six, downstairs he made his preaching place, putting a narrow bench down each side, and having a chair and a table at the top.

Time passed, and all his efforts at Nankin, mine at Hang-chau, and those of a mutual friend at Shanghai, to discover modes of remitting money to Mr. Duncan, proved unsuccessful. I urged him to come himself for a further supply of means, but he felt convinced that if he left the city the authori-

ties who chose to ignore his stay would prevent his return, and he would not forego his hard-earned advantages. He would seek first the Kingdom of GOD, and trust to GOD in some way or other to supply him.

I confess that I was not as happy as he was about this matter, and found it more difficult to trust for him than he did for himself. Therefore, when for the last time the money I had sent off was returned to me, I felt sure he must be in want, and having no trustworthy messenger by whom I could send it, began very earnestly to pray for immediate help in this matter. Our little band of missionaries were all scattered in opposite directions, but GOD brought one of them to Hang-chau to consult about a matter of extension, and when he heard of Brother Duncan's circumstances, he agreed to postpone his own matters and take the money.

After a few words of prayer, we sallied out together, found and came to terms with a boatman who wished to go to Nankin, and in a very short time I saw them start with a fair wind on their long journey of ten days to a fortnight. They were remarkably prospered on their way, to the surprise of the boatman, who remarked to his missionary passenger, Mr. Rudland, that his God must be the God of the winds, for whichever way the Grand Canal turned they had a fair wind ! They therefore passed Su-chau much sooner than they expected, made good progress until half-way between that city and Chin-kiang, but on reaching the city of Chang-chau, found to their dismay that the bank of the Canal had given way, that the water had flooded the low lands in the neighbourhood, and that they were unable to proceed. On asking the boatman what was to be done, he said that they might have to wait there a month, till the authorities repaired the banks of the Canal. This evidently would never do. Inquiries in the city elicited that there was a bridle path through the fields, by which four days might be saved in the journey to Nankin. A donkey was hired, the journey was taken, and Nankin was reached several days sooner than it would have been had the Canal not been broken.

But what had been Mr. Duncan's experiences ? He had gone on quietly with his work, his Christian servant economizing as much as possible until his last coin was spent. After breakfast one morning the servant told him that there was nothing for dinner, and asked what was to be done. "Done ?" said Mr. Duncan ; "we must trust in the LORD and do good, so shall we dwell in the land, and verily we shall be fed." Taking up his handful of tracts and books, he was about going forth to his day's work, when his servant, with many apologies, asked him to accept as a gift from himself five dollars which he had saved from his wages, saying he knew he would not accept them as a loan, with his conscientious objection to being in debt. Mr. Duncan hesitated, and said to him, "Now, are you not really giving them to me as a loan after all ? If you are saying to yourself, 'Mr. Duncan's remittances are sure to come to hand some day, and then he will doubtless give it back to me,' it really would become a loan, and to take it would be to live upon anticipated income. If I take it from you as a gift, I shall never return it to you whatever comes in; your reward shall be in heaven, not on earth." On being assured that the man wished it to be an offering to GOD, Mr. Duncan accepted it, and they lived on it together.

Few men knew how to make money go further than Mr. Duncan, and in this he was well seconded by his servant. Nevertheless, this money also came to an end, and again one morning after breakfast the servant repeated his question, "What is to be done ?" adding that his own wages were all spent, and that he was now as poor as his master. With the same encouragement to trust in GOD and go on with his work, Mr. Duncan took his books and went out for the day. In the course of that day, however, Mr. Rudland arrived with the money (to the great delight of the servant), and learning their position, saw very clearly why the canal bank had been allowed to break, and his arrival been hastened. As evening drew on the servant began to look down the long street, and when in the distance he recognised his wearied master coming slowly along, he ran half-way down the street to meet him, saying, "It's all right, sir, it's all right ; the dinner is ready. Mr. Rudland has come and brought the money." Putting his hand on the man's shoulder, Mr. Duncan said, "Didn't I tell you this morning that it was all right ? It is always right to trust in the LORD and do good ; so shall you dwell in the land, and verily you shall be fed."

Soon after this Mr. Duncan succeeded in renting a comfortable house, and might perhaps have remained there in peace had not the occurrence of a fire next door drawn the attention of the authorities to him, who brought so much pressure to bear upon his second landlord that Mr. Duncan judged it wiser to retire to his humbler quarters; and months elapsed ere the house was finally secured in which he lived and laboured till his return to England.

In this case, by long perseverance and by yielding when pressure was brought to bear by the authorities, a settlement was ultimately secured without the occurrence of any disturbance or riot.

Such, however, was not the case in other cities. In Hu-chau, Siao-shan, Kin-hwa, in the CHEH-KIANG Province, in Hwei-chau and Gan-k'ing, in GAN-HWUY, premises were secured, but rioting followed. This was also the case in Yang-chau. The story of our settlement in that city we must reserve for our next number.

(To be continued.)

The Floods in Ho-nan.

FROM MR. W. S. JOHNSTON TO REV. J. W. STEVENSON.

CHAU-KIA-K'EO, *December 12th.*—With deep gratitude to GOD we acknowledge the receipt of the drafts you have forwarded from the residents of Shanghai and Hankow as follows: one dated November 25th, value Tls. 353[49], and the second, dated November 30th, value Tls. 569[57], toward the relief of the suffering and distressed in this part of the Province.

The absence of Messrs. Coulthard, Slimmon, and Paton, all of whom have been travelling toward the north of this Province, prevents any immediate steps being taken, but we are looking for the return of Mr. Paton daily, and also for the arrival of Mr. Dorward who, you say, is on the way up, so that within a very short time the work will commence.

No doubt Mr. Paton will bring much information concerning the suffering that prevails farther north, which is said to increase in extent, owing to the vast number that are homeless and destitute.

The officials, however, are rendering considerable service toward alleviating the present distress. They have selected fields some distance from the city gates, caused mud walls to be made around them to a height of about five feet, and then erected small tents in the enclosure for the people. These tents are made of millet stalks, plastered on the outside with mud, the base being about five feet, and rising to an angle, the apex of which is about six feet from the ground.

In these rude structures, with some straw spread upon the cold ground, whole families may be seen. Not having room inside to sit upright, women and children are to be seen in numbers standing outside, while the majority of the men continue the work of erecting tents, for the people are still coming.

The wind is now becoming bitterly cold, and the sight is sad indeed. The people are also being provided with food by the Chinese officials and soldiers, and it is said that this shall be continued during the winter months; but even if it be, what about the ensuing spring and summer, and the consequent misery that must ensue from a winter spent in such circumstances, in which disease and suffering must follow?

The brethren who will be directly engaged in the work will need much special prayer for wisdom and guidance; as the taking up of a work in which the officials are already active might involve their withdrawing and leaving the entire work upon us, so that the demands would be beyond us; while, if wisely done, both works may proceed, and our *greatest* effort be made in the early months of the year, when it is very probable the efforts of the officials may somewhat relax.

We must remember that these people are without the prospect of food for almost a year yet, as far as their labour is concerned. The land is still practically submerged, though the water has greatly abated; and suppose they can return to their homes in two or three months' time, where is the seed for sowing to come from, and where their sustenance in the interval of growth?

The suffering is beyond language to express or calculate in its far-reaching extent. Let us in deep sympathy remember them in our prayers, and by our practical help seek to alleviate their sorrows, and it may be that out of this dire calamity shall be opened a wide and effectual door for the Gospel.

We know He doth not willingly afflict the children of men, and though we may not be able to realise the meaning of it all, yet we know that even in His judgments there are purposes of love.

The First Church Founded in Ho-nan.

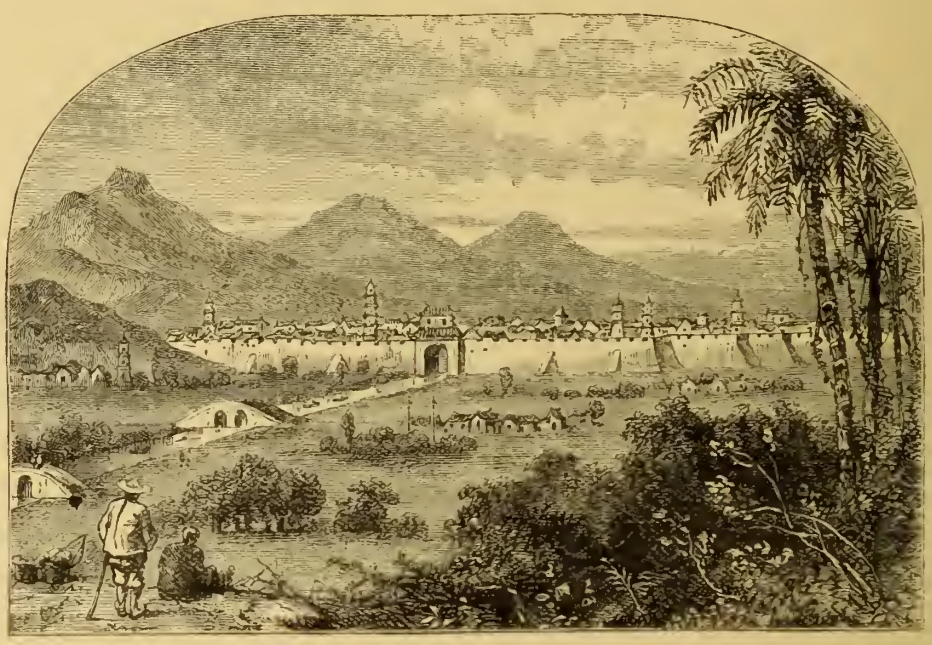
FROM Mr. J. J. COULTHARD.

CHAU-KIA-K'EO, *November 28th.*—GOD is greatly using the simple and faithful preaching of the evangelist here: His holy life and blameless character help to impress the truth upon his hearers, and now He is permitted to see fruit of his constant and earnest labours. Yesterday was a red-letter day, and always will be I hope, in the annals of HO-NAN Church history. We had two very good services. After the morning service nine men were baptised, and at the conclusion of the evening service they sat down with us at the LORD'S table. At last a church has been organised in HO-NAN and some who not long since were slaves of the devil are now CHRIST'S freed men. They are bright Christians and with the exception of an old man who is over seventy, have a very intelligent hold of the Gospel. The old man understands the Gospel of course, and has a simple faith in JESUS, but he is not so intelligent as the others. We are very sorry that the brightest of the ten converts could not join

the rest in baptism yesterday. He is a most earnest man, exceedingly intelligent, loves his Bible, daily meditates upon it, and his conduct and faith are most exemplary, but he has not yet given up his business of firework making, and we felt we could not admit him. He himself knows that the business is not consistent with the Christian faith, since the crackers are only let off in connection with idolatrous practices. Before the examination of candidates he knew he must give up the business and told us so, but thought he might keep it on up to the end of the present year, and then he would return to his old home and cultivate the land. I tried to show him that the business should be given up now since it was wrong to help men to worship idols by supplying them with the crackers. He saw the inconsistency of it and told me that his neighbours to whom he preaches the Gospel, say, "You tell us to forsake the worship of idols and yet you continue to make crackers." For the sake of the Gospel, therefore, I thought it was necessary for him to give up the business at once, and his doing so would be a noble testimony to outsiders, But his reply is, "I have no other means of livelihood, several are dependent upon me. I have learnt no other trade during my life, and if I give up my business before the new year, what am I to do for a living?" After we had prayed together, he felt he could not give up the business yet, but would wait until after the new year for baptism. He does not like the business now he sees it wrong, and had he any other means of subsistence would gladly give it up at once. After the morning service yesterday, when the others were going to be baptised, the poor fellow cried like a child because he could not be baptised with them. It was a touching sight to see a Chinamen, fifty-three years of age, sobbing bitterly. I spoke to him and he said he saw clearly that I could not baptise him now.

To-morrow (D.V.) I purpose leaving for She-k'i-tien, and starting thence on a tour of inspection to the north of the province.

An interesting work is going on in a place a little over 100 *li* from here, owing to the flooded state of the country, I have not been able to visit it, but hope to do so later on.



Nankin.

THE view of the city of Nan-kin is taken from a point outside the walls where there is no suburb; the high walls largely conceal from view the streets and buildings within. The present wall is about fourteen English miles in circumference. There are remains of a more ancient wall, which can still be traced, of about thirty-five miles in circumference. It must not be supposed that the whole area within is covered with buildings, for there are many gardens and even cultivated fields.

Nankin is a very ancient city. Outside the south gate are the ruins of the celebrated Porcelain Tower. A monastery was first erected on this site by a Chinese prince in the second century, which was rebuilt A.D. 372 by the reigning emperor. It was further enlarged in the seventh century, and the Porcelain Tower was commenced by one of the emperors, who moved his court from Nankin to Pekin in 1411. The work was finished by his son, the entire cost being £800,000. The weaving of satin and velvets is one of the staple trades of Nankin; the confectioners, bootmakers, and barbers have also considerable celebrity.

In Memoriam.

MR. J. H. STURMAN.

"I will come again, and receive unto Myself." The following touching account, sent us by his friend, the Rev. J. C. Forth, of Leicester, needs little preface, but will, we believe, be a voice from the MASTER to many.

JOHN HENRY STURMAN was a native of Rothwell, Northamptonshire. It was not until he was eighteen years of age that he was brought to a knowledge of the Saviour. In a letter written from China he sorrowfully refers to his life before that time. "At thirteen," he wrote, "the SPIRIT strove hard with me, but I listened to the voice of the tempter, and bartered for the time being my soul for music. A few weeks, and all good impressions were gone. Oh, that I had listened to the voice of the SPIRIT, and then five years might have been redeemed!

"At sixteen I was persuaded by a young man, when on my way to the bowling alley, to go to special services then being held in the Wesleyan Chapel. I went, determined while there to make fun of the whole affair, and carried out my purpose so far as to cause the preacher to leave the pulpit and come up into the gallery where I was sitting, and in the pew behind he stood and prayed GOD to have mercy upon us and save us. This almost broke my heart, and truly I longed to give CHRIST my all, but shame kept me back. . . . I left the place a hardened sinner, and for nearly two years I resisted all the appeals of friends or conscience, condemning the whole as hypocrisy. Oh, I wonder why I was not consumed long before this, or given over to work my own destruction. I read the only reason in those precious words, "The LORD, merciful and gracious—long-suffering.' 'Twas with Him I had and still have to do. . . . Do you wonder that when I felt my burden had gone, and the springs of a new life began to work in me, that I was anxious to tell others of JESUS?"

It was through the influence of a devoted lady that he was led to CHRIST. His conversion was sudden, but clear; and from the very first he had a distinct impression that GOD had designed him for missionary service. Removing to Leicester, he attached himself to the Baptist Church, Carley-street. Here he won the utmost esteem and love, and when he entered college it was with the sanction and confidence of every individual who had known him. At Hulme Cliff he made good use of the opportunities within his reach; he took a high position in his college examination, and his letters evinced a deepening spirituality. Although he had originally contemplated going to the Congo, circumstances in which he clearly saw GOD'S hand prevented this. He made application to the China Inland Mission, and being accepted, set sail October 10th, 1883, reaching Shanghai November 29th.

He laboured successively in Yang-chau, Fan-cheng, Ning-hsia, and T'ai-yuen. At this place his health gave way. Smitten down with typhus fever, he rallied and returned to his work, but was severely beaten by some men when on a journey; and this, with exhausting labours connected with the opium refuge, and a recurrence of fever, utterly broke him down. It was not, however, before his labours had borne most blessed fruit.

He was sent by Dr. Edwards to Chefoo, in hope that the sea air might restore his shattered strength, and in a letter to his friends he gave the following affecting account of his farewell to T'ai-yuen:—

"The day it was decided I should go, a dear mason whom the LORD had brought to Himself through me came, as soon as his work was done, before he went home to tea. I was in bed, and Mr. Horobin was in the room with me. The man knelt down by my bed, took both my hands in his, burst into loud sobs, and then said through his tears, 'You can't go away; you can't go away.' I tried to speak, but could scarcely make a sound; the effort was too much, and I wept with him. Dear Horobin had to leave the room to save himself from following our example. This dear man, when he found himself alone with me, gave full vent to his feelings. He kept lifting up his head and giving such looks at me. Presently he said, 'I must pray. Will it make you tired?' I said 'No.' Then he said, 'JESUS can make you well; and if you go He can send you back!" Then he rose from his knees, took off his coat and hat, and as if he meant it, he knelt again and prayed and wept for quite ten minutes that GOD would heal me, and I felt from that time I was soon to be well again. Such a prayer I have seldom heard, and GOD most certainly has abundantly answered it.

"The next night his brother came with him. I had often pleaded with this man about his soul, but had never succeeded; but this night, thoroughly broken down, as he knelt by my bedside, and I told him again how JESUS wanted his heart, he made his first profession of CHRIST, poured out his heart in prayer for forgiveness, and thanked GOD for sending me there. And then his brother, who has only been converted a few months, poured out his soul in praise; and I could not help following, though with all of us it was through our tears.

"And my dear servant! how he wept, poor fellow, at the thought of separation; and he, too, at my bedside gave himself to GOD. He had long given me hope, but it needed my illness to bring him to a decision for CHRIST.

"And there was yet another dear fellow whom I had often spoken to. When he knew I was leaving, he also came, and the LORD helped me to plead with him again as I never had done, and in tears; he also asked GOD to pardon and help him to live henceforth for GOD alone. Oh, my heart just sings for joy. Surely He doeth all things well. . . . .

"It was hard to leave those men next day. They came right out of the city with me; and one dear man, a Christian, who had that morning returned from a journey just in time, met me in the mule litter, and when he saw me, burst into tears and clasped my hand in his while he thanked GOD for blessing and help received!"

Such was our beloved friend's farewell to a city in which he had toiled and prayed some thirteen months. Arrived at Chefoo, in the April of last year, his health came back by strides and bounds. The prayer of his sorrowing flock at T'ai-yuen was answered, as he once more commenced labouring for GOD in the Shan-tung peninsula. Once more the cloud lifted; a few months of happy service followed and life seemed to lie before him in all its gladness and privilege. A new joy beckoned him as he learned that one to whom he was so fondly attached had reached those shores; that in another year she would chase away his loneliness, and share his toils; but just then, clear and decisive, came the mandate to enter the presence of the KING. He was stricken down once more. Week after week he was racked with ex-

cruciating pain; each flattering improvement was followed by yet more serious relapse; the best of skill, and the tenderest of nursing were in vain; and so, on the morning of December 8th, pain and sorrow and conflict were left behind, and the tired child found rest in the FATHER'S House.

Mrs. Judd, who nursed him through his long illness with the utmost devotion, thus writes:—"At nine o'clock on Thursday morning, December 8th, he passed away. For the last few hours he was quite unconscious, but up to that time he had constant pain, which was only relieved by morphia. . . . During the last few days he knew that he was dying, but was full of joy, and longing to go. . . . . The night before he died he longed very much that some one 'belonging to him' was here, and how glad should we have been could it have been possible. Almost the last words he said were, 'Oh, if you could only come with me and see; it is glory! My body is full of pain, but my heart is full of joy! Blessed JESUS! He has saved even *me*.' Then he said, 'JESUS has said, I will come again, and receive you unto Myself!—Myself! Myself! Oh, how blessed close to Him!'"

How much he suffered none of us can ever know. He never murmured—was never impatient; the grace of GOD did indeed triumph. And as he neared the close, his poor wan, emaciated face was again and again lit up with a glow that was not of earth, and his lips would move as if in converse with Him whose much-loved Name was often on his lips. We sometimes felt that he could already see the KING. I feel it to have been a great privilege to minister to one so near the LORD, and so like Him. . . .

"He was buried on the afternoon of the 9th. We all followed him to the cemetery, and six friends who loved him carried his body to its last earthly resting-place, there to await the voice of JESUS calling it forth."

A FEW EXTRACTS FROM HIS LETTERS.

When he had been a year in China he wrote:—"Oh, how good GOD is to me! Perhaps you are often feeling for and with me. But really it's delightful to be thus cast on GOD. To live this life, only one thing is needful—closest communion with GOD. . . . The last few weeks have been weeks of real blessing. The LORD has indeed been near to me. . . . Do you ask me, Are you sorry for the step of a year ago? I say No, a thousand times No! I am in the only place I could be in, if I want to be happy."

On another occasion he writes:—"GOD *is* good to me. I cannot think on all that love, much less express it. Oh, what a joy to live with JESUS; to know that He is with one all the day, making one's heart to sing for very joy. Oh, if JESUS is so precious to us *here*, what will it be to be there!—to see His lovely face, and, above all, to be like Him whom our souls love! Dear brother, the LORD is blessing me richly."

"I hope that some time, in the dim distance, we may again clasp each other's hand, and bend the knee together at His feet; but be this as it may, it matters little; we know the time is not far distant when we shall see Him whom our hearts desire, and then together at His feet will cast our crowns and sing our hosannahs to Him who so graciously washed us in His blood. What a marvel! What depths of mystery in that 'Washed *us*.' Why *us?* Oh, what have we that we cannot freely forego or give up if only by it we may honour such love and glorify such a SAVIOUR?"

FROM MR. C. H. JUDD.

YOU may possibly have heard already by a previous mail that our dear Brother Sturman fell asleep in the LORD on Thursday morning last, *December 8th*, and was buried next day in the cemetery, close beside our departed sister Miss Thompson. I came here several times to give help in the night nursing, Dr. Cameron having been unwell.

My dear wife attended Mr. Sturman all the days for about nine or ten weeks, and I need not tell you how her care for him has been valued, nor what a privilege it has been to serve our beloved departed brother. He has never been strong for long together since he came to China four years ago; and yet he has endured some remarkable hardships, and most providential escapes of his life. The four years have been crowded with events.

When he came here last summer he was just recovering from a severe fever. Not long afterwards he took cold when boating one day; inflammation of the bowels followed, from which he never thoroughly recovered. For several weeks he suffered the most severe pains. Dr. Douthwaite was most kind and untiring in his loving attention to him. Dr. Cameron also did his utmost to help when able. Mr. Finlayson took part in most of the night watching for a fortnight or more.

Our departed brother's patience under the intense sufferings of weeks was wonderful, and it was sweet indeed to see the triumph of his joy in the LORD till the last. One day when he had been suffering severely, he told my dear wife that he had seen the LORD JESUS, who stood by him and said, "It is all right; I have sent it; fear not."

On Tuesday, two days before he died, he was very low and thought he was going. He said to me—"Don't weep; I am going in to see the Tree of Life." His voice began to fail, and he whispered, "It is the LORD, the KING of Glory!" Afterwards he seemed to revive a little and said: "I will come again, and receive you unto myself."

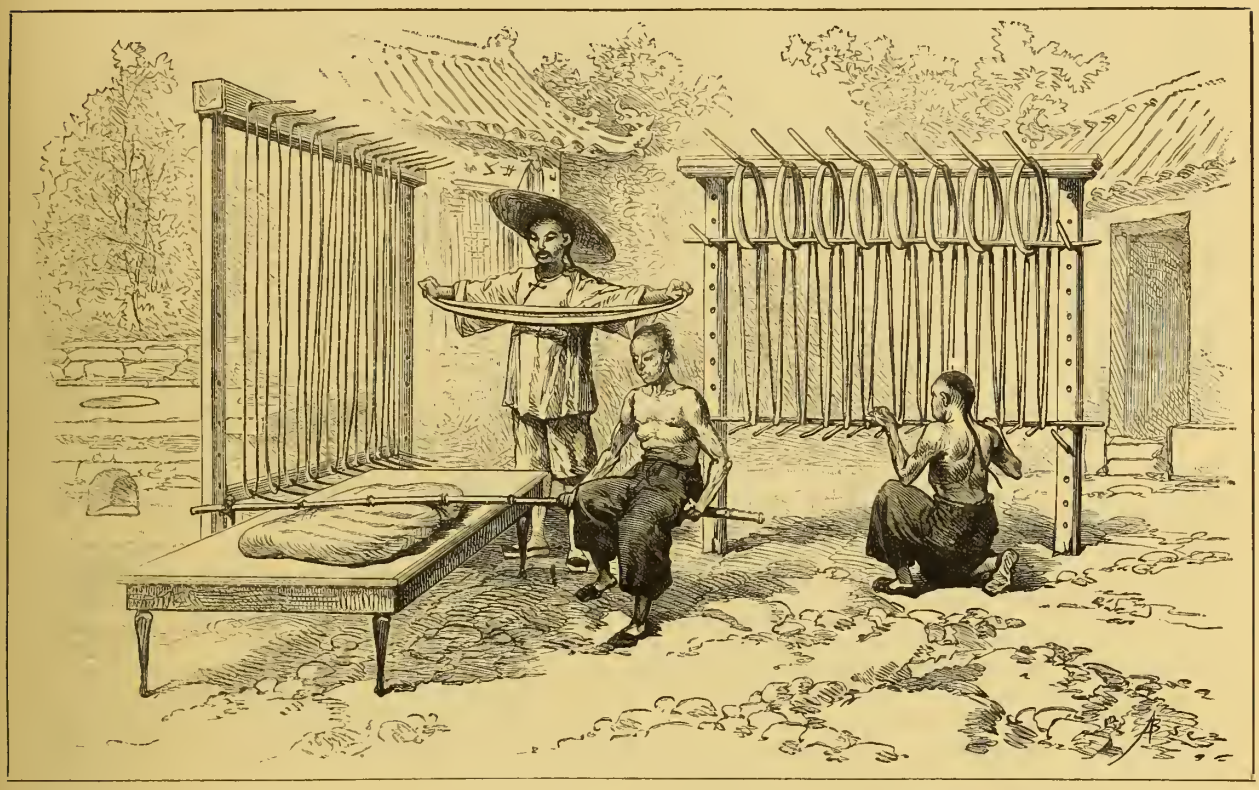
On Wednesday morning he was again very low. He said: "Give my love to the doctors and to Mr. Taylor." Then to my wife: "I shall look for you coming; the LORD will repay you." He then prayed most sweetly, and specially commended Miss F. to the care of the LORD JESUS.

In the evening he said to Brother Finlayson: "Thank GOD, I'm saved! Be faithful to God, brother, be faithful to God.' I think the last distinct expression which fell from his lips was just one word—"JESUS." For a few hours he was unconscious, and fell quietly asleep in the LORD at 9 a.m. on Thursday. It was grand to see his joy in the LORD. When he had a slight intermission from pain he would cry out: "Praise the LORD, praise the LORD, oh, my soul!"

Before he was laid aside, I was deeply impressed with the reality of his godly life and speech, and I thank GOD for the privilege of his fellowship, short though it was.

I hear from Mr. George Studd that Mr. Sturman was the instrument in the conversion of a mason in Tai-yüen Fu, who is now earnestly preaching the Gospel, while he earns his own bread at his work. This man is not the only fruit of his labour, but a precious one.

I trust I shall never forget an expression of his to me some months ago: "I see that GOD *expects* us to do what HE commands, and HE does not *command* what he does not give us power to do." The LORD grant me to walk as closely with HIM as did dear Brother Sturman since I have known him, and should death come, may I shine as brightly. There was such manifest reality in his spiritual joy in the midst of suffering.



THE PREPARATION OF VERMICELLI.

A Visit to the Cheh-kiang Stations.

FROM REV. J. MEADOWS TO REV. J. W. STEVENSON.

SHAO-HING, *Dec. 7th.*—In company with brother Williamson, I have had a delightful trip through this province of CHEH-KIANG, visiting many of the stations on our route. I started from Shao-hing on the 29th Oct., and was away five weeks, travelling most of the time.

I first visited Ningpo. On Sunday I conducted the meeting in the afternoon at *Wu-gyiao-deo*, where I had formerly resided for six and a half years. The disciples did not come up in strong force; there were only fourteen there, but I must confess that those present paid good attention. The good dyer—the lay-pastor of the church—as usual was in his place, and manifested his habitual delight in the word of GOD. It does one good to sit and talk with this brother. The old Bible-woman—Mrs. Tsiu—was there also. I presume that woman has seldom been absent for the last 30 years at least, and how many she has instructed in the Word and doctrine you know very well. She seems very active still, and her Testament is well nigh worn out with fingering. She still uses the old Ningpo large-type book, printed I believe in the time of Mr. Rankin, of the American Pres. Mission. I wonder how she has been able to preserve it so long, seeing she is always reading it when she is not out preaching and visiting! Both it and the old handkerchief in which she wraps it after she has finished reading are, it is true, tattered and torn, but the book is still usable.

I left Ningpo early on Monday morning for Fung-hwa, and, on arriving at the Mission House, found only Mrs. Williamson at home, Mr. Williamson and Mr. Harrison having left that very day for Ning-hai, where their half-yearly conference was to be held. After a good night's rest, and an early breakfast, which Mrs. Williamson kindly persisted in getting up to prepare for me, I set off for Ning-hai, distant 120 *li*. I arrived long after dark and got a hearty welcome. There were only few preachers present at the Conference which lasted for two days. I heard brother Harrison preach the second night, and was much pleased at the progress he had made in the colloquial since I last heard him. A good deal of Church business was gone through at the meetings held, and the devotional meetings were good, and, to me, sometimes solemn.

On Friday morning Mr. Williamson and I bade brother Harrison good-bye and left for T'ai-chau.

We reached T'ai-chau Fu on Saturday evening, and spent two days and two nights there in Mr. Rudland's house. Although everything was topsy-turvy, we enjoyed the rest which the house afforded very much. I preached morning and afternoon on Sunday, and I think the people understood most of what I said. We were delighted to see so many women, all very much interested in the singing of the hymns. Very few were without their hymn-books, and all seemed to me to take quite a delight in the

services. I myself was greatly enjoying our meeting together; for was I not in that city, staying in a wretched room in a temple, nearly 20 years ago with brother Jackson, when no one would receive us into his house, and it was difficult to find a man who would rent us one? There was not a single Christian in that city at that time; the name of JESUS was not known. Now I heard His name called upon with reverence and fear; old women and maidens, young men and aged, all united in devoutly praising and praying in the only Name given under heaven whereby man can be saved! Praise the LORD! Not only in T'ai-chau city, but in the cities of T'a-bing, T'ien-tai, Hwang-yen, Sien-kü, and other places, men are every LORD'S day witnessing to the wonderful works of GOD. Mr. Williamson, too, was delighted, though he could not enter fully into my feelings. The work at T'ai-chau on the whole is encouraging, and the preacher, his wife, and a Bible-woman, seemed quite hopeful.

On Monday night we left T'ai-chau for Hai-mun, where we hoped to get a junk to take us to Wun-chau. *Hai-mun* is a very busy place, and it was market-day when we were there. I traversed nearly the whole length of the street and found it crowded with busy buyers and sellers. Some of them were jocular with me, but none rude. There is no disciple of CHRIST in this place, and yet there were souls enough for a score of preachers. We failed to get a passage in a junk, so we hired a small sea-going boat for six dollars. It was a treat to me to go over the sea again, and in such a boat, though sometimes, when we had to bear up against the wind, she lay over too much for our comfort. After four days' sail we reached

WUN-CHAU.

We found Miss Oliver, Miss Britton, and Miss Judd at the Mission House. They all seemed very happy, and soon made us feel at home We were, indeed, glad to meet them. Mr. Stott's chapel is a well-lighted, lofty building, and Miss Oliver told us that one side of it was well filled with women every Sunday; if the men's side be as well filled they must have splendid congregations.

We left the same night for *Bing-yiæ*. We found Mr. Grierson well and both of them happy, but poor brother Sayers was weak from ague, and it is a question whether he will be able to reside permanently in that district. We examined Mr. Sayers in the character, asking him to translate into English, by which plan we could see how much progress he had made. Considering the active work he has been engaged in, the study of the colloquial, which in itself is enough to tax the energies of any ordinary man, and the sickness he has had, his progress was very satisfactory. As to his and Mr. Grierson's knowledge of the colloquial, we could only judge of their progress by the good and earnest attention which they both kept up in the congregation when conducting the morning and afternoon services held on the Sunday we were there. The place was comfortably filled at both services by devout worshippers. The young men are both liked, but there were many anxious enquiries made after Mr. Stott.

Dong-ling Chapel is conspicuous from its loneliness. It stands there surrounded by miles of paddy-fields, an orphan forlorn, and one's first impression on seeing the place is, "it was the height of madness to build such a large chapel in such an out-of-the-way place." But the numbers attending on Sunday have justified the judgment which built it there, and it is proof of the oft-repeated statement that, "when once the gospel has got a little hold on the hearts of a few Chinese, and the cause is somewhat established, the natives will repair to any out-of-the-way place for worship." They tell me they have better congregations here than at Bing-yiæ. After all, if Chinese will repair to lonely shrines on mountain sides and at the foot of the hills to worship *false* gods, why should it be thought strange if Christians repair to a lonely field where they can meet to worship the *true* GOD? Indeed, the loneliness may have to a Chinaman a sacred attractiveness which more noisy places lack.

Returning to Wun-chau, the following day we took a boat for Ch'u-chau. The scenery was exceedingly lovely and the hills were broken up and disposed in all sorts of shapes and forms, and this continuously. We went on shore at Shih-men-tong to see the finest waterfall I have seen in China, having perhaps 150 ft. of direct fall. There are three large stone tablets, set up by three different persons, apparently at three different times, and each person has taxed his ingenuity to define as concisely as possible this pretty waterfall. One calls it Sheng-shui, or Sacred Waters; another Fei-ts'üen, or Flying Fountain; and the third T'ien-ts'üen, or the Heavenly Fountain. The pool which receives the fall is considered very sacred, and the devout purchase fish, serpents, etc., and come to this pool to release them, thereby acquiring great merit, yet the temple adjoining is going to ruin. A building near is much occupied in the hot weather by students, who repair thither for quiet study and the making of poetry.

AT CH'U-CHAU FU,

we were hospitably entertained by old Chang at the Mission House. We stayed over the Sabbath, and were much pleased to meet two or three true disciples there, whose knowledge of the Gospels and the work and office of the HOLY SPIRIT was quite refreshing to us. One is a blacksmith, a young man; the other is a farm labourer, and is about forty years of age. They both feel timid on the subject of baptism at present, but they will have strength vouchsafed to them by-and-bye, I feel sure, to face the scorn and opposition they now dread. Pray for these two men.

A better house ought at once to be got, and a missionary sent to this place, where he would have a fine field for work. There are ten Hiens (counties) in this prefecture, and not a single witness for CHRIST in any of them. No song for JESUS is ever sung, no Doxology to the FATHER. "Praise GOD from whom all blessings flow" has no meaning in these ten Hiens, calls forth no grateful response. All is dark as Egypt, and death reigns all around. May GOD have mercy on this prefecture, and soon send someone who shall prove to be the right man, to the glory and praise of His name! It seemed a healthy place—the air was clear and fresh when we were there; we felt its freshness and its invigorating effect very much intensified as we slowly ascended the great *T'ao-hwa-ling* [Peach Flower Pass], which begins to rise a few *li* beyond the city, and gradually reaches an altitude of about 3,000 ft. above the sea.

T'ao-hwa-ling is too grand and altogether too lovely for me to attempt a description. Perhaps one gets a view of the finest scenery in CHEH-KIANG whilst crossing this pass. Suffice it to say that the sudden surprises we lost on the stream when approaching Ch'u-chau Fu we recovered again when descending the Pass; only those on the stream were pretty and picturesque, while those coming down the Pass were on a large scale, and very grand.

AT YUNG-K'ANG

Mr. Langman arrived from Kin-hwa, before we had got a place arranged for our bed. We were pleased to find twelve or fourteen Christians here, having a nice chapel, above which are large rooms good enough for a missionary to live in, if some repairs were made and partitions put up. The Christians are intensely desirous of getting a preacher. Messrs. Langman and Wright have been much cheered of late by

the aspect of the work at this place. Next day we started on foot for Kin-hwa accompanied by Mr. Langman. Here I was much pleased with the altogether improved aspect of the Sunday congregation. I counted sixteen women and twenty men, and there is one old woman there who preaches away all day long to man, woman, and child. A literary man from P'u-kiang Hien gives much hope of being a true believer in JESUS.

We left Kin-hwa for Shao-hing on Monday, Nov. 28th, and reached home on Dec. 2nd. We found all well, and what is better, heard of *ten* inquirers—*four* in the school here, and *six* at Tsông-kô-bu. Praise the LORD!

Work in South Shan-si.

FROM MR. STANLEY SMITH TO HIS FATHER.

OCTOBER 28th.—I am sure the fewer foreign things one has the nearer one is to the lines of the MASTER. There is a very subtle snare here to speak of western things, and to have them as proofs of the superiority of western intelligence, and as bolsters to the pride of the heart. The Devil plausibly argues—"Show your superiority that you may gain respect, and thus attention to your doctrine." Such words are stamped with "Flesh," and do not bear the impress of the name of CHRIST. Whose image and superscription is upon such a sentence? Certainly not GOD'S. CHRIST did not bring any wonders from heaven to show to the poor children of men, who make so much of the *outward*, of that which is seen, and thus gain their ear. "He *emptied* Himself." Those who do so will, in the end, gain the ear of men.

I sometimes think the position of a beggar with his one pot, if he have with it contentment, is by no means an undesirable one. There must be more room made for CHRIST. *Possessions*—there is the snare. Happy above the eleven tribes was Levi—the LORD GOD was his inheritance.

It seems to me that the Church is so dead—so out of gear—in a state so contrary to GOD'S revealed will, that Christians who have the cause of Zion at heart must take up a line which, if the Church were in a healthy state, would not be necessary. The LORD give us to follow Him whithersoever He leadeth.

In looking back upon my life spent in Hung-t'ung, I see much to regret—much failure—much cause for humiliation; but I must not forget many, many instances of GOD'S forbearance, grace, and favour.

I hope to start for my new field of labour on Nov. 7. I know there I shall see the work of the LORD. Pray for me that I may have wisdom and power from on high. Bless GOD, these two greatest needs of His children who work for Him are met in CHRIST. CHRIST is the power of GOD and the wisdom of GOD.

I am very glad to have had dear Hoste with me, and have learnt much from him.

You ask about money. Tracts, opening new opium refuges, etc., form an inexhaustible receptacle. If you ever felt led to send £30, that sum would open a good opium-refuge which you could look upon as your work, of the state of which I could from time to time send reports. Anyone with £30 to give can open a Hien city (capital of a county) to the Gospel, and that means that all the villages in connection with that Hien (county) have a chance of being evangelised. We are looking for all the Hien cities south of Tai-yüen, in SHAN-SI—about sixty—to have opium refuges in each, and thus be opened to the Gospel.

Letter from the Training Home at Gan-k'ing.

FROM MR. H. N. MACGREGOR.

DECEMBER 2nd, 1887.—The LORD JESUS has disappointed my best expectations, as everything is really so good that in vain one looks for discomfort. How gracious GOD has been to me! We had a calm, comfortable passage, except some four days between Penang and Hong-kong. And now He has provided a room to myself, for at least a month, till the next party arrive. This is a great blessing, especially at the start of the language, which is, I suppose the most trying time.

As I write I can hear the crackers exploding in the street quite near. They are, I presume, being used at a funeral, for the poor Chinese think they can frighten away evil spirits by their means.

I cannot tell you how happy I am, by the grace of GOD. His presence is wonderfully real, even in studying the language. If my mouth does not shout "Hallelujah," my heart at least is constrained to praise Him.

I will give you just an outline of an ordinary day here. Rise at 5.0 or 5.30 a.m. Prayer and Bible-reading till 7.30 alone.

Breakfast at 7.30. Then we all meet together, sing a hymn, read a chapter, expositions by Mr. Baller—very good—exhortation, prayer, and a hymn. After this, prayers in Chinese in the chapel, at which eight or more Chinamen and a few women are present; 9.0—10.30 private study of Chinese; 10.30—11.30, Chinese class with Mr. Baller; 12.30 dinner. Time between class and dinner for study, and prayer. Prayer for provinces immediately after dinner till about 1.50.

Then I may have a Chinese teacher from 2 till 3 or 3.30, and private study at Chinese till 5.0 The hour between this and tea is supposed to be for recreation, when we take a walk or run about in the small yard.

Tea at 6.0 and study after as long as you like. So you see we are not idle. Indeed, the only time one has for Bible-reading alone is before breakfast, and I make a good meal then.

The fare is good and sufficient. For *breakfast* we get good bread, a peculiar kind of bread, toast, porridge, or some meal, tea with condensed milk, meat or fish. *Dinner:* Meat or fowl, vegetables, potatoes, &c., and pudding; oranges, nuts, and tea. *Tea*: Fish or meat, eggs sometimes, bread, butter, and treacle. So we fare right royally; but we need it, when studying hard. The LORD sets before us a full table, well spread.

Mr. Baller seems exactly suited to his position. Mrs. Baller is very nice too, and loved by all.

I hope we shall be here six months, as I should like to be; but the LORD will arrange, and I only want His will in that, as also in regard to my companion after leaving Gan-k'ing. It is best to hand over *all* to HIM.

The advantages here are great, so I expect to have some hold of the language in six months. The very study of Chinese will enable me to grow in grace, patience, perseverance, and unwavering and constant trust in the power of GOD. I do thank Him, for "as thy day so shall thy strength be."

Would you like to know my Chinese name? It is Koh Ch'uan-yong—"*a tendril to preach glory*"—an auspicious name, is it not?

The Chinese clothes are very comfortable indeed. In winter one always wears a hat, even at meals and devotion.

My teacher is a young man of nice appearance—clean—and attends morning prayers daily. I have about an hour or two hours with him each day pronouncing and writing. A word can be pronounced in five tones, and each of them gives it a different meaning, so one must be very careful to be accurate, or else gross blunders will be made. It is interesting work, and will become more so as one learns more. The LORD does help, and will, I am sure, if I rely on Him solely and seek His glory only.

I shall value Sunday's rest, for pronouncing is tiring work. To-morrow, after dinner, we are free for a half-holiday, which I, for one, will take, as it will pay in the long run.

To-day I went through the town; everything was intensely interesting. Blind beggars, of whom I saw three being led by children, reminded one of the gross darkness that covers the people. Beggars in rags, with sticks to keep off the dogs; shops open to the full gaze; life everywhere, and yet no life, but death. How I did long for a voice to preach JESUS! What a great honour it is to represent CHRIST in this land—not to preach the Word only, but to represent the Master. All that the people will know of CHRIST will be as they see Him in us, and hear of Him from us. Our sufficiency is of GOD.

The Che-foo Boys' School.

FROM MR. H. L. NORRIS.

SINCE last June we have received applications to take no fewer than twenty-eight new pupils. In view of this, and in view also of the need for providing for the children of our own and other missionaries, it is the opinion of all who speak on the subject that we should extend our accommodation. It is felt that as little delay as possible should elapse before building operations commence. From the plan sent, you will see that a carpenter's shop is included in the building. This I desire to fit up with a turner's lathe, turning tools, and tools for wood-carving and fret-work.

I hope to be able to send you soon a proposed curriculum of a six years' course for boys from nine to fifteen. From this you will see that with the aid of Dr. Douthwaite, I hope to make the study of natural science an important feature during the last two years of such a course. For this purpose scientific apparatus of all kinds will be needed, and I wish to begin at once to collect, as our fees are so small as to make my hopes of being able to expend for these things from the school income only faint ones. I should be glad to receive gifts of a microscope, telescope, magnetic batteries, chemical apparatus, apparatus to illustrate sound, light, and heat, diagrams to illustrate geology, botany, etc.

Our library is slowly growing, and we have in it some few more than two hundred volumes. I am anxious to cultivate in the boys, before they leave school, a taste for good literature.

Women's Work.

FROM MISS JANE BLACK.

FAN-CH'ENG, *December 1st.*—We arrived here on October 11th, after a tedious journey from Wu-ch'ang; having been delayed by rapid water and head winds, we were about a month on the way. I found the two dear sisters busy at work, keeping on all the classes for the women just as they had been before I left. We had four each week, one on the LORD'S day after morning service, one on Tuesday at our own house, one at the house of one of the Christians at the lower end of the town, and one in a village in the country. I thought it best for them to go on as they had been doing before my arrival, taking the classes alternately, and that I should try to supplement their work in any way I could. We have, however, divided the Sunday class into three, Miss McQuillan takes the Christian women, Miss Gates the children, and I the outside women.

The sisters are both very diligent students, and they have, I believe, made good progress in the language. I have commenced a class at the house of one of our own members, who lives in a smaller village, with the view not only of teaching the woman herself, but also with the hope of reaching some of her unsaved neighbours, who always gather in goodly numbers when I go. I have been trying to teach the blind Christian to read from the book of raised letters Mr. Taylor sent for him. Mr. Hutton had engaged him as doorkeeper and evangelist to preach to the people who drop into the chapel from day to day; and since Mr. Hutton left, it is he who has had charge of the Sunday morning service. It is really most interesting to see and to hear him.

FROM MISS LITTLER.

PEH-SHIH-KIAI, *Nov. 25th.*—I will try and give you a sketch of the past few weeks. I left Shao-hing on the 28th of Sept., and stayed a few days at Hang-chau on my way back here. I had rather a long boat journey to Kiu-chau Fu, but I met with every kindness and consideration that they could give me from the Chinese with

whom I travelled, and I trust one woman received some knowledge of, and desire for, the glad tidings of the Gospel.

After staying a few hours with Mr. and Mrs. Thompson, I went on to Chang-shan, spent a night there, and the next day brought all my things here. Mr. Thompson had not been able to get the repairs done, and so the place was very dirty, cold, and draughty; but I got the carpenter and bricklayer to work at once, and on the following morning Mr. Thompson kindly came over to help me. That is nearly two months ago, and now the whole place is white-washed and clean, and the upstairs rooms that I use, are ceiled.

The LORD has so helped me at every turn. I feared some, perhaps much, difficulty with the landlady and her son, who were living in the house, as they had been unpleasant; but they were quite civil and good, and did just what I asked them; I feel so grateful.

One of the women who wished to be baptised is hindered from coming here by her husband; the other five are, I trust, still going on well. I cannot talk to them as I would or teach them much, but the LORD helps me to use what I have, though I find this dialect a barrier. I have morning and evening prayers.

The boy I brought from Shao-hing to cook for me expressed his desire to be baptised the first Sunday I was here after the afternoon service. I was so glad. Mr. Meadows has long looked upon him as an inquirer, and now it has been my joy to write and tell him that his efforts and prayers are rewarded. The boy's daily life so far has shown that he was really converted; he is longing for the time when he can be baptised.

FROM MISS M. WILLIAMS.

HO-K'EO *November 12th.*—The LORD is daily loading us with benefits. Dear women come daily and the majority listen eagerly. The little church seems to be growing in grace. There is deep interest in the Word and a real delight in prayer. Our prayer meetings are delightful. There are four villages in various directions, from twelve to twenty-one miles away, in which people seem deeply interested. In one, nearly all the women are vegetarians. A man there has come *right out* on the LORD'S side. He is looked up to, and his word has great weight with the people; being a scholar he is able to read and intelligently instruct the people, which he does. We send or go over every alternate Sunday. Miss Gibson was there last week and had a good time as we had here.

A WOMAN WITH HER PIPE.

We were really expecting a blessing. I had got the promise on Saturday, "I will pour water on him that is thirsty, and floods upon the dry ground." So I just claimed and realised it in my own soul. I had such a number of women, and in the afternoon, just as I was finishing, Mr. Cheng came up with great delight to tell of one who had come from early morning and had come again in the afternoon, and listened, and had got books, and then he and a friend had gone to their home twenty-one miles from here, begging for some one to go to tell more of the Gospel. Mr. Cheng said to him, "Do you know you are a sinner?" "Yes, and that is why I want this Gospel. It is a 'save sinners' Gospel,' and I have come to hear more before going home. A friend asked me to come to see the 'Jesus doctrine people,' and I came not knowing who they were, but this is *just what I want.* Give me *all* the book. I will buy it." We had no testaments left, but gave Matthew—Acts, and he went off in delight, and is coming to service on alternate Sabbaths. He could tell Mr. Cheng, in the afternoon, nearly all that he had preached in the morning, from "Behold the LAMB of GOD," and we believe that he did look there and then to JESUS.

In the evening we had our usual praise meeting, and as I had just received CHINA'S MILLIONS I gave extracts from Mr. Hoste's letter about the Conference, and the numbers added to the Church, and then we stood up and sang, with all our hearts, "Crown Him LORD of all." Such prayers and praise followed! It was good to be there.

I feel more and more full of thanksgiving to GOD for leading me to this work. He has been blessing me in it as never before.

FROM MISS BROOMHALL.

T'AI-YÜEN, *Nov. 10th.*—Miss Stevens and I are now living at the little house where Mrs. Rendall lived. We generally have women every day; some come regularly, which is of course much more hopeful than casual visitors. On Sundays we have most encouraging times; for three months past the attendance of women has not been under forty, I believe, and some days it has been considerably over; Miss Stevens counted sixty-five one Sunday. But numbers are not the most encouraging sign we have. There is a spirit of interest in the Gospel that makes me look forward to a bright future for the work here. I believe many in this city are truly trusting the LORD, though few, comparatively, come forward for baptism. My work is chiefly visiting the people in their homes. We have two Christians living here, a woman and a girl, who are great helps in the work.

I am so enjoying having Miss Burroughes here for a time. You will have heard from others of the times of blessing we have been having in this city. Praise the LORD!

Brief Notes.

Rev. J. W. STEVENSON writes on December 22nd: "It was a great joy on Tuesday (20th) to meet the party of nine young men—Redfern, Wellwood, etc. They seem a fine band; robust, healthy-looking men. Praise the LORD for them all! It is good of Him to give us such choice ones; may they indeed prove to be chosen of the LORD and vessels of honour! We had a splendid testimony meeting that evening; it was most interesting to hear their several stories. We did all praise the LORD together.

Mr. McCarthy sends me very interesting letters from KIANG-SI. His last was from Ho-k'eo, and he was leaving for Yuh-shan. I do think there is much hope of a rich harvest in KIANG-SI. I trust that we may be able to reinforce that work before long.

"Mr. Norris tells me that the last session of the Chefoo boys' school was the best hitherto. There is every prospect of commencing the new year with thirty-five boys. All applications to take boarders will then have to be refused until further accommodation is provided. I have come to the end of my notes, so I will just finish with a loud hallelujah."

Dr. STEWART writes from T'ai-yuen Fu on Nov. 18th: "The refuge is as full as it can hold of people, and four of the patients this week say that they want to be baptised and enter the Church. One of them is a small mandarin who has been in refuge for a long time. He had been taking a very large quantity of opium, and needs a good deal of care and attention. He is constantly hearing the Gospel, and I thoroughly believe he is converted, but the fear of man is a snare to him. Another man, who comes from a village sixty *li* from here, told me about a week ago that he was willing to give up his idols, as he knows they cannot save his soul, and that only the blood of JESUS can. I asked him if he were willing to destroy his idols when he went home, and he wanted me to come and help him to do so. I asked him, 'What will you do if your father will not let you break your idols?' He said, 'If any of my father's family try to oppose me I can only pray for them.'"

Among the masons who are building the chapel Mr. Orr Ewing has very interesting times. He had no less than twenty of them in his room the other night at evening worship; several of these had made up their minds to follow JESUS.

Mr. GEO. CLARKE writes from Kwei-hwa-ch'eng on Nov. 25th:—"I send a few lines to let you know of our welfare in these parts. A short time ago Mr. McKee arrived from Ning-hsia; he left Mr. Horobin well and commencing his opium refuge in the new premises. I have been away three days visiting a Chinese settlement 90 *li.* to the north across the hills; it is the starting-point for the great desert routes, and contains about 500 families, 70 shops, and several inns. We were able to preach the Gospel to many and to sell a good number of books. Mr. T. H. King paid a visit to this place in the early part of the year. Land in this district can be bought of the Mongols for from 100 to 500 cash—4d. to 1s. 8d. an acre; but although land is so cheap and the climate good, yet little is tilled, because the produce realizes so little. You can understand how the Romanists can purchase a large tract of land and then form a Romish settlement by offering inducements to Chinese. In some places they encourage stock-breeding, and from produce and stock make a great deal of money.

"On the 7th Messrs. King and McKee left to work for a time around Ta-t'ong.

"Mr. and Mrs. Beynon are well, as also my dear wife and little boys."

The Lord Loveth a Cheerful Giver.

SMALL sums come to hand almost daily with words which most touchingly express the deep interest of the senders. Many of these come anonymously; and thus we are deprived of the pleasure of telling the kind senders how much their self-denying gifts and kind words are valued. The following are a few of such:—

With 1s. 4*d.* Received Jan. 30th, 1888.

"Will you accept of this small addition to your list of subscriptions in aiding the distress of the poor homeless ones in China? It is but a grain considering the thousands of pounds required for such distress, but it is as much as I can give, and it may help to feed one little starving creature. I daresay you will get it safely; it is not worth acknowledging."

Received Feb. 1st, 1888.

"Having seen the very sad accounts of the effects of the flood in China in the *Christian Herald*, I beg to send, for the acceptance of the Mission, the enclosed pin [a small brooch]—a small gift you will perhaps think, but to me the most precious one I ever possessed, as I have had it ever since I can remember, in memory of my mother, who died when I was a child of a few years, so that it has nearly reached its jubilee, being forty-two years since she died. I trust some one who is blessed with money will give you its value. The stone is Cairngorm. I now dedicate it to the Master's service, and pray for a blessing on your labour of love.

"I may state for another reason, I had not money to give, and it was laid on my mind very clearly to give what I had. Should any notice of this appear, for the encouragement of another to give what they can, and give it cheerfully, knowing that the LORD loveth a cheerful giver, please don't let my name appear, as no one knows of it. Let it be signed, 'ABERLOUR.'"

With three penny postage stamps.

Received Feb. 1st, 1888.

"From a poor friend who loves the China Inland Mission, 3d."

[*This anonymous gift is very warmly appreciated.*]

Received Feb. 3rd, 1888.

"I enclose 5s. (P.O.) for China Inland Mission. My interest and love in the work increases. I have often to check the almost impatient longing to be able to send more. Oh! if it were a hundred pounds, or even £5, but my poor mite often seems too paltry to send, really too little to be of any use for China's dark, benighted millions; but again I think, if every one gave of their ability, then there would be no lack. O GOD, lay on us the burden of souls. I do not offer to the LORD that which costs me nothing, and I pray that we may be stirred up to greater faithfulness in this matter. My love and prayers are for the good work."

CHINA'S MILLIONS.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page 27.*)

THERE were many circumstances connected with the troubles which arose soon after our settlement in Yang-chau to which we may now refer without difficulty, but which we were not free to explain at the time, as some who then proved our friends would have suffered had all the particulars been published. We were blamed by many for claiming Government aid and for applying for indemnities. We are now free to state that we never applied for such help, and that we earnestly asked our officials not to claim the indemnities. They had already, however, been demanded, along with much larger indemnities for merchants who had suffered loss by various violations of our treaties. This, by way of preface: we will now give the history of our settlement in Yang-chau and Chin-kiang, as the two were inseparably connected. We will quote from a letter written at the time:—

FIRST STEPS AT CHIN-KIANG.

"In the latter end of May, 1868, after a visit of about a month to our newly-opened station at Su-chau, I reached Chin-kiang, a free port on the Yang-tse-kiang. Its great importance as a mission-station at once struck me. It is the northern terminus of the southern portion of the Grand Canal, which runs from Chin-kiang to Su-chau, and thence to Hang-chau; hence the native boat traffic through Chin-kiang is very great. At present its population is perhaps about 150,000 Chinese and Tartars. The latter, and many of the former, reside in the city; while the principal part of the business population at present live in the suburbs.

"In the western suburb there is a small chapel, and a native preacher is stationed there, in connection with the London Missionary Society. But there is no chapel in the city, nor any foreign missionary nearer than Shang-hai. I therefore sought a house in the city, and eventually found one. The owners agreed to let the house to me, if I would procure a proclamation from the magistrate. The deeds of rental were signed on the 24th of June, after nearly a month's negotiations; and possession was promised me in about a fortnight. I at once sent word to Hang-chau, and Mr. and Mrs. Rudland came to reside in the house, bringing with them the mission printing presses, etc., and the native printers. The British Consul kindly applied for the requisite proclamation, and the Tao-tai promised it—if all were straightforward—in a few days. But the Che-hien, a man who had been removed from Shang-hai on account of his bad conduct towards foreigners, at the instance of Sir Rutherford Alcock, was determined that all should not be straight-forward. One delay after another was made in the putting out of the proclamation.

In the meantime the members of the landlord's family became frightened, and to avoid sharing the punishment they were led to suppose awaited the elder son (whose name alone, according to Chinese custom, appeared on the deeds of rental), they went to the magistrate, falsely saying that the house had been let to me without their consent or knowledge. Therefore, the magistrate sent for the elder son, and upbraiding him for letting his house to a foreigner, told him that one person could not be allowed to override the other three owners of the property, and that he must return the deposit-money to me. This he did not attempt to do, though he withheld possession; the way in which the missionary and his Consul had been worsted by the cunning of the Che-hien became the laugh of the tea-house and restaurant. The Rudlands on arrival, with all the plant of the printing office, had to come on to me; for in the meantime I had gone on to

YANG-CHAU (see page 43),

a city of 360,000 inhabitants, some fifteen miles up the northern branch of the Grand Canal. We arrived there in our boats on the 1st of June, and went ashore to an hotel in the city on the 8th. After a tedious battle with difficulties, the narration of which within reasonable limits is impossible, and after fruitless negotiations for, perhaps, thirty different houses, we succeeded in renting one on the 17th of July, the Prefect having given us his consent by a proclamation: some of my family moved into the house on the 20th."

On first moving in, the curiosity of our neighbours was a little troublesome, but caused no anxiety: the mass of the people were friendly. But when the news of our difficulty in Chin-kiang became known to the literati, who confounded us with the Romanists, they concluded that with little trouble they might eject us from their city. Agitating reports were put in circulation, and the people were led to believe that we were baby-eaters, and used various parts of the human body for magical purposes. Some circumstances which occurred just at this time tended to confirm the people in these convictions.

The Jesuit fathers had a foundling hospital in Yang-chau, under the care of a native superintendent. This man, pocketing two-thirds of the money entrusted to him, supplied one wet-nurse to three infants, many of whom consequently died. Rumours of foul play became rife. The manager, becoming frightened, foolishly attempted to bury one of the dead children by stealth; and the arrest of the messenger in the act of taking the body out of the city, appeared to afford proof positive to the crowd of their worst suspicions. The district magistrate exhumed some bodies recently buried, and found them all unmutilated. This temporarily quelled the disturbance; but, as he put out no official notification, the mass of the people were not satisfied; and, identifying us with the Romanists, our house was for several days almost in a state of siege by an angry mob. We only prevented violence by taking our stand at the door of the premises marked *a* in the accompanying plan, and arguing all day with the assembled crowd. I twice wrote to the Prefect, drawing his attention to our danger; but he, not wishing to offend the literati, put out no proclamation. He did, however, privately intimate to the people that we were not Romanists, nor connected with their institution, and the excitement passed away.

On Saturday morning, August 22nd, we held a thanksgiving meeting from 6 to 7 a.m. to praise GOD for the relief given. Just as it was closing, two of the foreign residents from Chin-kiang called upon us. They had come to see the city (of which Marco Polo was once the governor), and to visit some of its beautiful temples and gardens. They found the city quiet, and after a few hours returned. What followed will be best given by another quotation:—

"A rumour was industriously circulated that more foreigners had come, and that twenty-four children were missing. I first became aware of danger about four p.m., when one of the servants came running into the house, and asked me to come out at once, as both the inner and the outer gates (*b* and *c* in the plan) had been burst open, and a crowd was already on the premises. I found it was indeed so, but succeeded in getting them out, and in stationing two of our number at the end of entrance lane (at *a*), as before, while the gates were repaired by carpenters then working on the premises. A little later the people began to pelt those sitting at the door—a thing not attempted before; and at dark, instead of going home, they only became more uproarious. We sent messengers at intervals to the Prefect; but no help came. The attack became general; some of the shutters of the upstairs rooms were dashed in from behind, part of the back-garden wall (marked *i* in the plan) was being pulled down, and it was evident that we could not long keep the people out. Mr. Duncan (who with Mr. Reid had come over from Nankin to confer with me) determined with me to endeavour to make our way through the mob to the Prefect, as there was now no hope of Chinese messengers reaching him.

"Commending ourselves to the care of our FATHER, and asking the needed grace, if a violent death were awaiting us (we had previously in the house commended those we were leaving behind to GOD'S care), we essayed to set out. We saw at once that it was impossible to pass through the mob in front of the house, who now also occupied the rooms and courtyard at the entrance before the lane *a*; but by passing through a neighbour's house (by the doorway marked *d* in plan), we succeeded in eluding the rioters immediately about the door. We had not proceeded far before we were recognised, and the cry was raised, 'The foreign devils are fleeing.' Happily I knew a by-way leading through some fields, by taking which we eluded most of those following us, while our rapid pace distanced those who still pursued us, and the thick darkness favoured us much.

"The path we had taken misled many of the people, who thought we were fleeing to the East Gate to escape from the city, and consequently ran off by a short cut, expecting to meet us there. All this was providential, as it gave us a few minutes at a time when every moment was precious. But when we had to turn into the main street, we were assaulted with stones, and a mob gathered behind us, increasing at every step. Our rapid strides still kept a clear space between us and them, but we were nearly exhausted, and our legs so hurt with the stones and bricks thrown at us that we were almost failing when we reached the door of the Ya-mun. But for the protection afforded us by the darkness, we should have scarcely reached it alive.

The gate-keepers, alarmed by the yells of the people behind us, were just closing the doors as we approached; the crowd closed upon us, and the as yet unbarred gates gave way to the pressure, precipitating us into the entrance-hall. Had the gates but been barred, they would not have been opened for us, and we should have been torn to pieces by the enraged mob. Once inside the Ya-mun, we rushed into the judgment-hall, and cried, 'Kiu-ming, kiu-ming!' ('Save life, save life!') a cry to which a Chinese mandarin is bound to attend at any hour of day or night.

"We were kept waiting for about three-quarters of an hour before we had an audience with the Prefect, all the time hearing the yells of the mob a mile or more off, destroying, for aught we knew, not only the property, but possibly the lives of those so dear to us. And at last, when we did get an audience, it was almost more than we could bear with composure to be asked as to what we really did with the babies? whether it was true we had bought them, and how many? what was really the cause of all this rioting? etc., etc. At last I told his Excellency that the real cause of all this trouble was his own neglect in not taking measures when the matter was small and manageable; that I must now request him first to take steps to repress the riot, and save any of our friends who might still be alive, and afterwards make such inquiries as he might wish, or I would not answer for the result. 'Ah,' said he, 'very true, very true! first quiet the people, and then inquire. Sit still, and I will go to see what can be done.'

"He went out, telling us to remain, as the only chance of his effecting anything depended on our keeping out of sight; for by this time the number of rioters amounted to eight or ten thousand. (The natives estimated them at twenty thousand.)

"We were kept in the torture of suspense for two hours, when the Prefect returned with the governor of the military forces of the city (3,000 men), and told us that all was quiet now; that they and the two district magistrates had been to the scene of the disturbance, had seized several of those who were plundering the premises, and would have them punished. He then sent for chairs for us, and we returned under escort.

"On the way back we were told that *all* the foreigners we had left in the house were killed. We had to cry to GOD to support us, though we hoped this might prove exaggerated or untrue.

"When we reached the house, the scene was such as baffles all description. Here, a pile of half-burned reeds showed where one of the attempts to set the house on fire had been made; there, debris of a broken-down wall was to be seen; and strewn about everywhere were the remains of boxes and furniture; scattered papers and letters, broken work-boxes, writing-desks, surgical dressing-cases, instrument cases, smouldering remains of valuable books, etc., etc., but no trace of inhabitants within.

"It was some time ere I was able to learn that they had escaped, and then it was not easy to ascertain where they were. At last I found them in the house of one of the neighbours, under the care of a magistrate, who allowed us to return to our house."

(*To be continued.*)

Tidings from Shan-si.

Dr. EDWARDS wrote from T'ai-yuen Fu on Oct. 28th:—"I wish it were possible to write you regularly and keep you posted up in all our doings. The fulfilment of this wish seems as far off as ever—work appears to increase.

"Just now the ladies have a great number of women who visit them regularly, and some who live with them for days together.

"We are sadly in need of reinforcements, and one of our first needs is a thoroughly-trained nurse.

"We have been able to buy most suitable premises for an opium refuge, adjoining the new hospital buildings. Dr. Stuart has been a great help to us. Our new chapel, dispensary, etc., are being put up on the ground bought for the Schofield Memorial Hospital. If possible, we shall move into the new premises this winter, and hope to build additional hospital accommodation next year.

"Last Sunday we had the pleasure of baptising several persons, one of whom, a young man, our cook, has been with us now about two years. I had hoped long ere this to have given you some account of the seventeen whom we baptised in July last, but from constant pressure have been unable.

"My wife and I, I am thankful to say, keep well. We are delighted to hear of the 'more abundant' hundred which the LORD is granting in answer to prayer."

Miss J. STEVENS writes from T'ai-yuen Fu on Oct. 27th:—"I have been and still am very busy—nursing. Dear Gertrude [Broomhall] is quite well again, and gets through a lot of work, visiting and receiving women.

"Five persons were baptised last Sunday—three women and two men. There were about sixty women present at worship. I did not see the men, so do not know how many.

"We were invited to the house of a fresh T'ai-t'ai [mandarin's lady]. Gertrude went, and said they all seemed interested.

"Feng T'ai-t'ai gave a feast to celebrate the birth of her first grandchild, and invited us *on purpose* to preach the Gospel to the ladies who came. When they had all assembled, she told them *why* we were there. Was it not brave of her? She is a Christian, but we do not know yet how much she is willing to give up for JESUS.

"Gertrude has a lady of a Manchu family staying with her for a few days. The Manchus come and go as often as they like, seem very fond of us, and are constantly bringing little presents.

"Our English meetings for worship are very helpful. We have all been blessed this autumn, and led to see our great need of being 'filled with the SPIRIT.'"

Mr. D. E. HOSTE spent most of the summer in T'ai-yuen Fu. In his diary of the journey down to Hung-t'ung, he mentions that on reaching Ling-shih Hien [a new out-station] he went to the opium refuge, and found Mr. Kiu and his co-worker, Mr. Ch'eng, both well.

The following day, after riding in the cart about twelve miles, he got out and walked the remaining six miles to Hoh-chau. Soon after he left the cart, going down a steep hill, it was upset, and his teacher, who was in it, was so shaken that he did not come on till the following day. Thank GOD, no serious injury was done.

At Hoh-chau the evening service was attended by some fifteen men and seven women; four or five of the latter were breaking off the opium habit.

On reaching Hung-t'ung, he found that Satan had been busy during his absence, and that painful dissensions had arisen between some of the workers. After prayer and conference these dissensions appear to have been healed and an obstacle to blessing removed. Some of the native Christians were being persecuted for not paying their money towards idolatrous ceremonies.

"On Oct. 3rd, Mr. Li Wen-yao, who is in charge of the opium refuge at a new out-station, T'ung-liu Hien, in Lu-gan Fu, came in for a further supply of medicines, his stock having run out."

Mr. STANLEY P. SMITH arrived on Oct. 12th at Hung-t'ung. He had been delayed in T'ai-yuen until Mr. C. T. Studd was fully convalescent. His latest date is Oct. 18th. He was then expecting that a few persons would be baptised shortly at Hoh-chau, but they did not propose having the usual large gathering at Hung-t'ung, as the number of Christians is so great that it was feared that excitement would result and give rise to difficulties. A number of smaller re-unions may, perhaps, accomplish all that is needful with less danger.

After leaving T'ai-yuen Fu for Hung-t'ung Mr. Stanley Smith wrote of the farewell meetings in the former place, saying that there had been great blessing there. Members of each of the three missions in SHAN-SI gave testimony to blessing received. He continues:—"The blessing the LORD gave me was over the word 'RECEIVED.' How often it occurs in the Word of GOD!

"Much more they which RECEIVE abundance of grace shall reign in life by one, CHRIST JESUS.

"I propose, as soon as Hung-t'ung matters are settled, to go off to Lu-gan Fu to look for a house. I know the LORD will have prepared a suitable one.

"The trip down here has done me good. I was not very well at T'ai-yuen, especially lately."

After referring to the difficulties mentioned by Mr. Hoste, he continues, on Oct. 17th:—"I can see ahead the breaking clouds; the blue sky will soon appear, and, though no church can be without its trials, the church of this district will soon be consolidated under the leadership of dear Mr. Hsi.

"Another week will see me on the way to a new field, I look for success and for times of GOD'S presence from the first. It is wonderful to see the general attitude of the people at Hung-t'ung towards the Gospel. There might be, at any time, quite a general move in the direction of the truth. The respect and tokens of welcome we get on the streets from all classes is at once humbling and a deep cause for thankfulness."

"*Hung-t'ung, November 10th.*—To-night we had a good missionary meeting. One friend announced that over the river a small village of fifty or sixty persons had turned to the LORD, they being all the inhabitants, and the old hall they used to use on large occasions for idol worship is now used to collect the people for the worship of GOD."

Mr. T. H. KING, writing from Kwei-hwa-ch'eng, beyond the Great Wall, on October 27th, says:—"I returned yesterday from Ta-t'ung [our headquarters in the district of SHAN-SI between the two walls], after being absent about fifty days. More than half that time I was unwell. As soon as I began to recover from my first attack, I thought a few days' travel would do me good, and spent a little time visiting the towns around until I sold out all my books. I then returned to Ta-t'ung, but before many days became sick again, and continued so until my return. I had to get help in packing my things, and was so weak that I could not mount my horse without assistance; but I knew that, when on, I could stick on, and hoped that a few days' travelling would put me all right. I came up the mountain road. It *was* cold and rough; there was nearly an inch of snow on the ground, though in some places the oats and other crops were not carried. It seemed almost absurd to see corn on the frozen ground, and sheaves of corn covered with snow. I sold over 500 *cash* worth of books on this journey, and hope to start again next Thursday with Mr. McKee, if well enough to set out."

Idols Destroyed, Baptisms, etc., in Hoh-chau, Shan-si.

FROM MISS REUTER.

SOME of our readers will remember the interesting account of the opening of the City of Hoh-chau to the Gospel by pastor Hsi, after many prayers, through the proceeds of the jewellery given by his dear wife (as narrated on page 86 of CHINA'S MILLIONS for 1887), and of the joy of both husband and wife. Misses Reuter and Jakobsen have latterly resided there and have worked in both the city and villages with much blessing. One of our friends, writing from Hung-t'ung on November 10th, says :—"To-morrow I am starting for Hoh-chau. The first conference there is to be held, and a baptistry has been built. I know there will be a mighty work of GOD there very soon. GOD does not have two fully-saved daughters praying and labouring in a place all for nothing." The following extracts from Miss Reuter's diary fully confirm this. May we have scores of sisters given us, as devoted and blessed as these from Norway, then China's 1,000 counties without the Gospel will soon be blessed!

WED., *Oct. 26th.*—We went last Friday to a village three miles away to visit the women who have broken off opium here. We found them all happy and well. It was a joy to pray and sing together in their own room, although surrounded by a crowd curiously looking on. Met with an old lady, seventy-two years of age, who can read. She is highly esteemed among the people, who have presented her with a board describing her good deeds.

Coming home in the evening, we were surprised to find that Mr. and Mrs. Key, Miss Kerr, and a native lady had arrived. It did one good to see the SPIRIT of CHRIST in that lady. She said, "Now that I am going to Sih-chau I don't want to be called T'ai-t'ai (lady), because it will keep the women from me: I want to be a warm-hearted disciple of JESUS, and tell them the Gospel." They left us early next morning.

Sunday was a blessed day. Never before have our two rooms for worship held so many people, both men and women. I was asked to go and see a child of one of the Christians in a village eight miles away, and promised to go on Monday. We went, and had a blessed time. The cured opium patients were all well, and were daily meeting for worship in a room set apart for that purpose. Four families worship together. In the evening the room was more than filled, and my teacher took the service: we had conversation afterwards. Next morning many came again, and we went out visiting until dinner-time, when we started to return home on our donkeys.

BITTEN BY A MAD DOG.

Passing a village called Pei-chang, a man called after us, asking if we could "see the sick," as they say. My teacher, who was very anxious to get home, answered, "No, we have not got any medicine." Afterwards they told me that an old man had been bitten by a mad dog. Having gone on a mile and a half, I felt so strongly that GOD wanted me to return, that I sent on my teacher and woman, and returned alone with a man leading the donkey.

Three men were bitten by the dog, and the old man was very poorly—quite unable to walk—with three wounds on his leg. I had some oil and carbolic acid with me, being the only medicine I possess at present. I did not know if this would help them, especially as it was some days since it had happened; but I knew that GOD had sent me, and had power to heal, so, for the people's sake, I used it.

The old man's son is a scholar, but smokes opium. His sister-in-law was staying there; I have met her before, and she wishes to break off opium. It was impossible to get away; they all pressed me to stay till the next day. The sister-in-law said, "The people here don't know the doctrine; we will go and tell them!" I decided to stay, went out visiting, and the good news was heard by many. In the evening a crowd gathered, especially men, and I almost feared that I had been wrong in staying; but I knew that it was to rescue life that I stayed, and that the Gospel was for sinful men. I never heard in China such scoffing as from some of these men. They were cured opium-smokers, but had again gone back to sin. The LORD was so good in helping me to warn them from the coming wrath, and to show them they were doing the same as Judas—selling JESUS By-and-by not a word was said; one, weeping, wiped his eyes, and gave me the Gospel of Matthew, saying, "Please explain this to us." We had a most blessed time together.

AN EARLY VISIT.

A Mr. Li, also a cured opium-smoker, asked me to go to his home in the same village, but further away. It was too late, so he invited me to go next morning. I first refused, as I had to return and see my Bible-woman before she went home. But the man kept on pleading. He said: "You *must* come to my house. I believe in JESUS, and wish to throw away the idols; but my family is not willing, as no one has told them the doctrine. My sister came yesterday. She is a widow, and has just lost her only child, a son; do come and tell her—she wishes to hear the doctrine." I then promised to go next morning, but very early. He came to fetch me in a cart before sunrise. The family met me with such kindness in every way as to make me ashamed. They are well-to-do people. The question was not the usual one about clothing and food, but this: "Let us hear your doctrine."

Many women met together, although so early. Having told them of JESUS, the widow said: "I do love this doctrine of JESUS; it has helped my brother to give up opium, who formerly used to be out, away from family and home; and now JESUS says that I, too, must not be troubled. I love your doctrine; I have no friends: shall we be sisters? I love you! you will not deceive me? I have idols in my house, but I have the power to take them away, and I will destroy them!" Now came the time for a meal; they had prepared a feast—I don't know how many dishes—most beautifully done. Five women beside myself sat down. After some conversation I wanted to leave; they offered me a cart or donkey. I accepted the latter, and left these new, dear friends. The wife of Mr. Li quite agreed that it was the best thing to destroy the idols. LORD, work out Thy purpose in saving those people. Amen.

IDOLS GONE.

In the afternoon went with my teacher to a village to see the man with a bad foot. Praise GOD, his idols were gone. I remarked how glad I was to see they had destroyed them, and asked who had done it, as many are afraid to do it themselves. The man said, "My wife did it." "Did you dare to do it?" "Yes; when we believe in JESUS we do not want the false gods."

WEEPING FOR SIN.

Friday, 28*th*.—Some women came here yesterday, among whom was the wife of Mr. Koh, who has the charge of the Opium Refuge at Ling-shih Hien, a new out-station. His wife has an awful temper, I believe, and her mother-in-law is very cruel, so that the home is miserable. Mr. Koh asked if his wife might stay with me, which I did not think the right thing to do; but asked him to let her come over to hear GOD'S Word. I sang a hymn, with the chorus, "Nailed on the Cross, nailed on the Cross," and told them what it meant; and Mrs. Koh burst out crying, and wept bitterly. A woman asked her what she cried for, and she answered, "I am such a *great* sinner. I do believe in JESUS, but when I go home I forget it all, because I am so stupid. My heart *cannot* be opened." And the tears streamed down. It was a glorious sight. She has been here to-day, and done needlework.

Miss Jakobsen returned yesterday to my great joy. She is quite well and happy.

Nov. 3*rd*.—Mrs. Koh came on Sunday, and while talking to Miss Jakobsen her heart was opened, as she expressed herself. Praise GOD, she was so happy!

My teacher left yesterday; he is going home on a visit. Miss Jakobsen's teacher is here. My Bible-woman returned on Tuesday. She had been home to see her friends. A man came to-day bitten by a mad dog. The people in the city say that we give the dogs medicine to poison them, in order to hurt the people. I heard on Sunday that the three men mentioned above were well.

Sat., *Nov*. 5*th*.—The man bitten by the dog came again yesterday and to-day, with several others from his village. We asked the elder and some of the Christians to come in to pray for the men, and afterwards the elder told them much of GOD'S truth. The man, going home yesterday, was quite in a difficulty, because he had forgotten how to pray, so he went up to a Christian man and asked him to help him.

TURNING TO THE LORD.

We were sent for to-day to see an old man, Mr. Liu, who is ill. It was most wonderful how he grasped the truth at once. We knelt down to pray for him. He said aloud, while we prayed, "Thou alone hast redeemed me! Thou wilt forgive my sins, and I shall not go to hell! JESUS can save me." It was a great joy to us to hear this, We took it as a clear answer to our prayers, as we are specially seeking a baptism of the HOLY GHOST now to get power for service. Nothing but the SPIRIT could have helped that old man to understand so easily.

Five women are breaking off opium.

Sun., *Nov*. 6*th*.—Went to old Mr. Liu to-day. He seems to have grasped the truth as it is in JESUS. His wife and daughter listen greedily to the Gospel, saying, "We did not know this before you came and told us." "*No*," the old man said, "*we never knew there was a* JESUS?"

Mon., *Nov*. 7*th*.—I hardly know how to praise GOD for what we have seen to-day. We went to old Mr. Liu again, and found him a little better. As we were talking to him, mentioning idol-worship, he said, "Yes, the idols cannot help, so mine are gone." We looked up, and saw, to our great joy, that they were taken down. As we expressed our glad surprise, he said, "When you had gone last night we took them down. As I believe in JESUS, I do not want them."

A COUNTRY WALK IN CHINA.

Tuesday, 8*th*.—Mr. Liu is a little better. He prays all night when he cannot sleep; he told us how he prayed. He said: "I cannot pray yet, but I say, 'JESUS, if thou dost forgive me my sins then I am forgiven; but if not, I have no way to escape hell. If thou dost heal me, I am healed; if not, I must die. Take me then to heaven,'" etc.

Thursday, 10*th*.—Mr. Hsi arrived yesterday. Went to Mr. Liu to day; Mr. Hsi came with us to see him. It was a touching scene when Mr. Hsi felt his pulse, and, turning to him, said: "You have no sickness, but are old. It may be you will have to leave us this year." The old man said, "Shall I die?" Mr. Hsi: "Yes; but if you trust in JESUS you need not be afraid; you will then go to heaven." "Oh, no, I am not afraid; I shall not go to hell, because my sins are forgiven." And when he saw his wife and daughter crying, he comforted them, saying: "Don't be afraid; I shall go to heaven," and his face was *beaming*. It was to him good news.

THE FIRST BAPTISMS IN HOH-CHAU.

Friday, *Nov*. 18*th*.—It was a happy sight when on Saturday the people began to assemble for the first gathering for baptism in Hoh-chau. Mr. Hsi had been here from Wednesday, fasting the following four days. Mr. Stanley Smith arrived in the afternoon and Mr. Hoste in the evening, having gone round the villages. The two elders from Hung-t'ung also came up. Saturday evening's meeting was led by Mr. Hoste, after which the candidates for baptism were examined. Seventeen men and ten women were received. More than a hundred were staying with us over the conference.

Sunday morning began with early breakfast; then the morning worship was led by Mr. Stanley Smith, who spoke about building on the true foundation. Oh, how

I wished our brethren and sisters to take in those precious words, so splendidly put! After the meeting came the baptism of the men by Mr. Hoste, followed immediately by that of the women by Mr. Hsi. Many people were present. The baptistry is in the large courtyard facing the street, so people going by can easily come in. The people were admirably quiet. The baptismal service being over, our friends then commenced preaching outside.

The afternoon meeting was conducted by Mr. Hsi. I forgot to write that Mr. Stanley Smith went out to preach in the street with some of the brethren on Saturday. Being the first open-air service in Hoh-chau, it gave us great joy, as did also that on Sunday afternoon. At that time we took the meeting with the women; it was very blessed—a testimony meeting. Every one testified of what JESUS had done for her

BRIGHT TESTIMONY.

Some of the testimonies were splendid. One woman, who has just broken off opium, said: "I was formerly like one dead, eating opium, worshipping idols, and doing much sin; to-day I am as one risen from the dead, because JESUS died for me. I want to show forth a converted mind." It was a good testimony; but her face said much more.

My teacher took the evening meeting; Mr. Stanley Smith spoke afterwards. When the unbaptised had left the meeting, we then remembered the LORD'S death. Such times are heaven below! to think that the heathen are turning to Him who shall soon come again, and then we shall crown Him LORD of all!

Monday morning worship was led by Elder Fan. He seems to be a man well taught in the Word of GOD. This is what we wish for our native brethren and sisters; but alas! our poor sisters cannot read. Oh, this is a difficulty that is hindering exceedingly, but the LORD will help also in this. The meetings were now over, and the friends scattered. Mr. Hsi went to the villages and returned in the evening; the two gentlemen from Hung-t'ung stayed over till Tuesday. We chose Monday for fasting and prayer.

Tuesday morning all left us; praise GOD, they have left a blessing. I went to see old Mr. Liu in the afternoon; he was weak but happy. He said he had seen JESUS in his room. "If He will heal me," said he, "I will preach His doctrine—I will serve Him; if He will take me home, then I am glad to go."

MORE IDOLS DESTROYED.

As Miss Jakobsen or myself always have to be at the station, both because of the city work and the refuge women, and as both our teachers have much spare time, we thought it well to ask six girls to come and stay with us for the winter months, learning to read; so we went to the villages five miles off on Wed., to see about the girls. It was the first time we walked, but we enjoyed it much. We were, as usual, met with great kindness, and had the joy of destroying the idols in one family. Had a delightful time with the people. Next morning went to another village, where a man had just died—poor, poor soul! The women were mourning. They sorrow as those who have no hope. Oh, that they would hearken when warned of the wrath to come!

To-day, Friday, the mail has arrived at last, bringing much news. Among other things, we heard that Mr. Bagnall, with a party of ladies and gentlemen, will be down soon. What a joy to get reinforcements! Hallelujah, for such a GOD! Mr. Liu died to-day.

Sun., 20*th Nov.*—Praise GOD for a blessed Sunday! A mason asked us to go and see his sick wife a few days ago. She has the dropsy, poor thing, and does not seem likely to recover. She smokes opium fearfully. A poor "Samaritan woman" came in the first day. Oh, how the sin has marked her! She seemed touched hearing the Gospel, but nothing more than what one so often sees—that they wish to repent and believe, but next moment all is forgotten. She came in, however, every day to see us, when we came; and she promised to come here to worship to-day. She came. In the meeting for the women the power of GOD was felt in a special manner. There was quite a breakdown. One old woman, Mr. Koh's mother, whom I have mentioned before, cried bitterly. As she listened to the Gospel, she said over and over again: "Do you hear: *these are the words of the living GOD, and we never heard them before!*" Every one of the women were moved, while that poor sinner was sitting without a word. Then GOD led me to tell them of the woman at the well, and she seemed to feel it was for her. She said, "How shall I pray? how shall I be able to break off opium?" We knelt down, told her to speak what was in her heart, and, folding her hands, she prayed: "GOD, I wish to repent. I believe in Thee; I wish to break off opium."

REINFORCEMENTS.

Sat., 26*th.*—The week has gone, and has brought some changes at our station. Mr. Bagnall arrived on Tuesday with the Misses Burroughes and Stewart, who are going to stay with us for the winter; and Misses Scott and Miles for Ta-ning. Next day brought Messrs. Folke and Russell, going to P'ing-yang Fu. It was a great change to us, used as we are to be here alone. I can only praise GOD for all His arrangements: they are His indeed. It was good to see the earnest, self-denying spirit in our sisters who went on, and in those who are left with us. Surely, if they are a specimen of the hundred, we *can* praise GOD for hearing our little prayer:

"Oh, send a hundred workers, LORD—
Those of Thy mind, Thy will, and choice."

Those going on left us on Thursday morning. As they were starting, all the Christians went out into the yard, and there we sang: "Follow, follow, I will follow JESUS," in Chinese. Well, they went to follow Him, and we stayed with the same desire to follow Him everywhere.

Miss Jakobsen and I went out one day visiting, and as we wanted to buy something, the thought struck us that we might just as well go ourselves to the shops, and so give our teacher an opportunity of telling the Gospel. We went, and the shop was soon filled with listeners. Yesterday we went to another shop; many tracts were distributed, and the teacher faithfully told them the simple story of the Cross. We hope that this will open up the way for more public speaking in the streets. Oh, to get the poor victims of the opium out from their dens to hear of a living SAVIOUR! Our hearts burn within us when we think of them. We have had some precious times on our knees together lately. Before our friends came, Miss Jakobsen and I set apart some time every day for special united prayer, and occasionally for fasting, in order to seek GOD'S guidance about how to dress, how to work, and how to get power for service. This morning at prayer we realised that the power was coming. We told GOD that we would be fools for Him—yea, anything in order to save these people. We have got an answer about dress. Seeing that JESUS, our Pattern, became poor, we will follow Him. What dear Miss Stewart suggested was a great help: "They that dress in soft clothing are in king's houses;" and another: "They were amazed at His doctrine." Oh, so to live as to make the people amazed at the doctrine of JESUS!

Mr. Hsi arrived last night quite unexpectedly. We had for some time thought of having the Sunday after-

(Continued on page 44.)

BOATS OUTSIDE THE CITY GATE.

Poetry.

A VERY good idea of the Grand Canal as it passes Yang-chau may be gained from the above cut. Boats of every size line each bank. The tower over the gate rises above all the other buildings.

Our ladies' Training Home is in this city; many warm friendships are formed there, and it is with mingled feelings of joy and sorrow that the workers, who have been for a few months happily associated, set out for their varied destinations.

Miss Mary E. Scott wrote these verses just before a little band at Yang-chau broke up. *Now* they are widely separated—some in the far North, some in the far West, and others engaged in useful service here and there in the vast empire.

In the letter containing the lines, she says, "We have been *so* happy here all the summer. This is indeed, as you have been wont to say, 'a delightful house.' It is just like the LORD of the pilgrims to provide such a 'House Beautiful.' No matter what lies beyond, we shall always bless HIS name for what we have learnt here, and prove our gratitude by passing it on. We are living at 'Expectation Corner,' and find it a good place. Miss Murray thought you would like to see the following lines, written in memory of the breaking-up of our very happy circle at Yang-chau."

"*Ye are strangers and sojourners with ME.*"—Lev. xxv. 23.

Just on the eve of parting,
We ask Thee, LORD, to fill
Each member of our little Band
With the knowledge of Thy will.

We know the glorious guiding Light
Will lead each pilgrim on;
And the cloud shall be a covering
And shelter from the sun.

Whether two days, a month, or year,
Or only for a night,
While the cloud abides, we gladly wait
With Him for Life and Light.

But now, as our glorious LEADER
Scatters our pilgrim Band,
The wider to spread His message
Of Home in the Better Land,

We'll always and ever trust Him,
And follow Him anywhere,
Till again we're all together
In the bright land over there.

What though we should cross the river
Before we reach our Home?
The loving LORD of the Pilgrims
Will leave us not alone.

And so, if our LORD shall tarry,
E'en in the river we'll sing
Praise to our blessèd REDEEMER,
Who has taken away Death's sting.

Oh, how we will praise our SAVIOUR
When we meet at His right hand,
And for aye rejoice together,
A complete and perfect Band!

noon worship out in the men's opium-refuge, because that is facing the street, and there is more room. We spoke to Mr. Hsi about it, and he thought it well; so Miss Stewart and myself went out to invite people to come to-morrow.

Just outside our house, on the other side of the street, is a large open space, and the conversation at tea-time was about the morrow's work, and how best to reach the city people. Miss Stewart said, "Would not Mr. Hsi take a service out there on that open space?" We decided to ask him, and after prayer we put it before him whether it would do or not. He was one with us, and praised GOD for the idea. May GOD'S blessing follow us. We dare it for JESUS. Our time is so short, and we believe the LORD means us to go forward at whatever cost.

Sun. even.—Met together this morning to be armed for the day before us. An insane woman was brought here to see Mr. Hsi, who laid hands on her, praying. As we afterwards sang, "JESUS loves me," the tears rolled down her cheeks, to the astonishment of all the women, who said, "Oh, her heart is opening."

Many people came, and at noon we all went outside, where they had arranged for the meeting, with forms for the women, and the harmonium was also brought out. I cannot describe our feelings as we saw the crowd gathered—men, women, and children—in the midst of heathen China to hear the Word of GOD. The gong was beaten the third time, and Mr. Hsi appeared. We had a splendid open-air meeting, the people perfectly quiet, eagerly listening. How different to many a noisy, mocking crowd in our Christian lands! The people waited through the whole meeting; the SPIRIT had without doubt taken hold of them. It must have made an impression on them when our happy band of men, women, and children sang, "Home, sweet home." We all felt that to have this meeting was to dare something for JESUS; but one was kept in perfect peace all the day, through these words: "Solomon gave her ALL that she asked, *besides* what he gave her of his royal bounty." As we separated we sang in Chinese, "Follow, follow, I will follow Jesus." How little we know what it means, and yet we would rather "walk in the dark with GOD, than walk alone in the light."

Progress in 1887.

BY THE REV. J. W. STEVENSON, DEPUTY DIRECTOR.

CONSIDERABLE progress has been made in the work of the CHINA INLAND MISSION during the year 1887.

In the Province of SHAN-SI we have had the greatest success. In April alone over 200 persons were baptised; there were also a large number of inquirers deeply interested. The work has been carried on largely by native agency. GOD has raised up some remarkable native preachers, men of great force of character and singular devotion to the LORD JESUS CHRIST. Opium-smoking is very prevalent in the north, and the native Christians have found that the most effective way of influencing their fellow-countrymen for good was the establishment of opium-refuges with a distinctly Christian end in view. Heathen entering these refuges to be cured of the evil habit are required to put aside idolatry and pray to the true GOD. While in the refuge, men are detailed to pray with them, teach hymns, verses of Scripture, and lead them on to know and trust the SAVIOUR. One feature of the work is the simple faith exhibited by the natives, so that when a person becomes very ill, beyond the power of human aid or remedies, certain of the brethren are not afraid to pray over the sick with the laying on of hands. GOD has very distinctly given proof that He is with these brethren, and the heathen have seen over and over again that GOD is a GOD who hears and answers prayer. These opium refuges are for the most part self-supporting, and I know of no method more effective to reach an opium-smoking community.

Considerable progress has also been effected in another direction, that is, in the development of woman's work. In that province of SHAN-SI we have now three distinct stations with two foreign ladies in each. Of course they have native Christians with them, both men and women. So far this work has given us great encouragement. One Norwegian sister, living for five months in a village with the natives alone, sends us most interesting accounts of the work of GOD there. Another Norwegian sister living in a city near (see page 40), tells of men and women throwing away their idols and turning to the service of the true GOD. The experience of this year encourages us to adopt more largely the method of sending single ladies in twos and threes into interior cities without any other European.

In another province, that of KIANG-SI, we have also three inland cities similarly occupied by lady workers, with the very happiest results. This may be called the Zenana work of China; and as woman's work is developed so largely in other countries, we believe it is destined to develop also in this great empire. Here is a field surely large enough for a multitude of consecrated ladies to serve the LORD in!

This has been an eventful year for the province of HO-NAN. The Yellow River has broken its bank, causing great distress; tens of thousands of people must have perished through that great calamity. For us, as a mission, it has also been an eventful year. We have laboured in that province, more or less, for ten or eleven years. Much itinerant work has been done; but this year nine men were baptised, and a Christian church organised for the first time. We have two stations in important towns, centres of trade and population; and have about half a dozen missionaries either labouring in, or designated for, the province.

In SHEN-SI also there has been development and consolidation of the Church. At Han-chung Fu, where we have a flourishing work, the natives are now taking *entire charge* of the services. They do not get the large crowds that used to come when the foreigners were preaching, but we have every reason to believe that this is a movement in the right direction.

In the province of KAN-SUH, in the north-west, things are moving. We occupy four important centres. I hope before the close of another year that other cities will be opened to the permanent residence of foreign missionaries. We have been rejoiced to hear of baptisms at the capital, Lan-chau, and also at T'sin-chau.

Coming to the great province of SI-CH'UEN, there has been decided improvement. We have re-occupied Chung-k'ing, the scene of the great riot of last year, and find the people now more friendly than before.

A new centre, Pao-ning Fu, in the north-east of the province, has been opened, and settled work begun. For this district eight of our missionaries are designated, most of whom are working there now. At Ch'en-tu, the capital, we have two medical missionaries, another family, and three single ladies. We have been cheered to hear of baptisms there also.

In the most westerly province, YUN-NAN, which borders on Burmah, we have two mission-stations, one in the capital and the other at Ta-li Fu. The work here is still backward, and we are praying for reinforcements for this beautiful province, sometimes styled the Switzerland of China. The station of Bhamo, over the border in Burmah, is continued, and two baptisms have been reported this year. It is hoped that soon a highway will be opened between British Burmah and YUN-NAN.

From KWEI-CHAU, the neighbouring province, we hear cheering accounts of the church in the capital. They have congregations on Sunday numbering about fifty. In the country we find the people friendly in some parts, but in others there is very great hostility, and in traversing them there is considerable danger, owing to the deep-rooted hatred the natives have for the Roman Catholics, who have been long in the province.

In HU-NAN we have no station as yet, but have done a good deal of itinerant work, and are praying the LORD to give us openings there.

In the province of HU-PEH we have encouraging work at Fan-ch'eng, a city on the Han River. Work among the women has been vigorously carried on there with success. In GAN-HWUY there is much to encourage, both at the capital and in the country. This is the province which we have selected to found our Training Home for young men before going into the far interior. In KIANG-SU we have stations both at Yang-chau and Ts'ing-kiang-p'u. The work at both these stations is very encouraging, and there have been a number of additions this year to the church. The Training Home for ladies is situated in Yang-chau. In SHAN-TUNG we have three stations—Chefoo, Fuh-shan, and Ning-hai Chau. At Chefoo, thirteen were baptised in the summer, and two in the newly-opened station at Ning-hai.

In the province of CHEH-KIANG, where we first broke ground, the various departments of mission-work are being steadily prosecuted, and we are expecting the LORD to send a revival before long. There has been a vast amount of seed sown, and the name of JESUS is widely known. What is wanted now is showers of blessing from on high to quicken the seed.

Let all who read this earnestly pray for CHEH-KIANG, and for all the stations in this vast Empire, which, notwithstanding all the missionaries and agencies at work, is still in the hands of the wicked one. May the LORD arouse His people to a deeper sense of their obligations and responsibilities to Him, and send forth many men and women willing to go all lengths for the SAVIOUR, willing to put themselves on the altar and to live or die for Him! China presents a fine field *for such*. Doors are opening on many hands, and the time to favour China has surely come!

The Floods in Ho-nan and Gan-hwuy.

FROM MR. J. J. COULTHARD.

CHENG-YANG KWAN, GAN-HWUY, *Jan. 2nd.*—Mr. Dorward and I reached here safely on Saturday evening. On the way we learnt that the people who had been in distress were provided for, and that the water was falling rapidly.

At Ying-chau Fu we went ashore to see what damage the water had done. It has now receded, and left in places a good deposit of fertile loess. This city has not been provided with relief like the places further north and nearer the scene of the disaster. The people received 500 cash each (about 2s.), and matting for huts. Rice is now to be distributed. I believe the boats containing it have just arrived. Mr. Dorward will visit the neighbourhood.

Hwuy-chau Fu, Gan-hwuy Province.

In our February number we inserted brief notes from Mr. and Mrs. Duncan Kay. We now compile some fuller particulars from the letters of

MISS JESSIE D. ROBERTSON.

THE LORD has given us many open doors—more than we can enter. The harvest, truly, is plenteous, but the labourers are few.

The women do not wait until we call upon them. Many come to take us to their homes, and ask us to take our Testament and hymn-book with us. Last Sunday afternoon seventeen women and ten children came here. Except two, they stayed all the time of our little meeting—fully an hour and a-half. It would have cheered your heart to see them; they did indeed give the listening ear. Oh, that their hearts may be opened by GOD'S SPIRIT to receive the testimony of His Son, and become bright witnesses for Him until He comes!

Five girls, from twelve to sixteen years of age, have come twice on their way home from the fields, where they work all the day, and have promised to come and learn to read. The LORD save the dear children!

Our hearts were cheered by the testimony of one woman. After answering many questions, on being asked what would become of her if JESUS came to-day, she said, "Go, too." Then, when asked how she knew this, she said nothing, but put her hand upon the Bible, which was lying near; the act was very simple, but it meant a deal. May she be the first fruits of an abundant harvest of precious souls in Hwuy-chau.

The boatman who brought Miss Jones part of the way from Kiu-chau came to see us, showing much interest in the Gospel.

Ko-shu, a bright, earnest Christian from Kiu-chau, accompanied Miss Jones, and he was a good witness to the power of the Gospel.

On hearing the boatman's testimony, no one could doubt that he, too, was one of the chosen ones. He had walked twelve miles through the rain, as his boat could

not come further up the river on account of the strong current, and brought us tea and eggs from his home. He pressed us to promise to visit his home and tell his friends about JESUS, saying, "He is exceedingly precious unto *me*. Peh-Sï-fu, our cook, a bright Christian from Gan-k'ing, was quite delighted with him. They, along with the teacher, talked together about JESUS till past midnight. Our dear native brother left us on Tuesday for his boat, carrying with him a New Testament and hymn-book.

In August a lady from a village six miles away came, calling one morning before seven o'clock, on purpose to inquire more about the true GOD and His SON, JESUS CHRIST. She had heard from her mother and sister, during a visit to the city, a little of the Truth. I never saw anyone so anxious to get hold of the right thing. She drank in the living water with such eagerness; for the HOLY SPIRIT had begun to work in her heart, showing her that she was a sinner, that all her idol-worship was of no use, and revealing unto her GOD'S only SON as the Sin-bearer. Her anxiety to get a copy of "the Book," was one proof that GOD was working by His SPIRIT.

Before leaving she gave us a pressing invitation to visit her in her own home. So we left early one morning, accompanied by *Mrs. Fan*, our woman (whom I mentioned in a previous letter, and who daily proves that she is a child of GOD), and taking our Christian cook with us. We were kindly received by the lady, and also by her husband, a learned man, who owns about 200 acres of land. Soon the room was crowded, and all day long the villagers kept coming and going, some staying a long time. Thus many opportunities were afforded us of telling them of GOD'S love. After we had retired for the night, the husband and wife continued talking to Mrs. Fan till after midnight.

Next morning an old woman, about 70 years of age, asked us to come up a hill where, she said, several families lived. The sun was hot, the hill high and steep, but we could not refuse them the good news. So with our lady-friend we started. There, too, we found the listening ear. Oh, that GOD in His infinite mercy will open their hearts to receive His precious gift! Our lady-friend spoke to the people very nicely, and with much earnestness took hold of one woman and said, "Do you believe? Why don't you believe?" Before leaving she invited them to come to her house, and she would tell them more. It was indeed marvellous to hear this newly-born soul testify to her sisters about CHRIST.

Before leaving we gave our friend a copy of John's gospel, epistles, and the Revelation. Her husband had promised to read a portion to her every day, and we are assured that GOD, by His SPIRIT, will unfold to her the precious truths contained therein. She is to come to pay us a visit of a few weeks by-and-by. Pray for her, and for us, that she may be much blessed to many women in this city, and that we may be a great help and blessing to her. She is very anxious to learn to read the Bible.

On our way home we stopped at three small villages, spoke a little to the people, and received the invitation to come again. "The harvest truly is plenteous, but the labourers few." GOD has given us a very full cup of blessing, and we can say, like the Psalmist, "My cup runneth over." There is no joy on earth like the joy one has in leading souls to CHRIST, the sinner's FRIEND.

Woman's Work in North Kiang-su.

FROM MISS M. MACKEE, OF TS'ING-KIANG-P'U.

OCT. 4*th.*—We went to visit a mandarin family to-day. The gentleman had been here inquiring about the doctrine, and invited us to come to his house and tell his lady also. Praise the LORD, both seemed very much interested. The husband received one of Mr. Griffith John's tracts more than a year ago, and seems much in earnest.

Reaching home, we found another man inquiring, who appeared much interested. May the LORD save many precious souls in this place!

Oct. 24*th.*—A man, who has been an inquirer for a long time, has never given up smoking yet. On Wednesday night last at the meeting for inquirers, he promised to try and and give it up, and we all agreed to pray for him. Yesterday the poor man told us, with tears, that he had been taking it again, and we united in asking the LORD if there was any way in which we could help him.

Oct. 25*th.*—Left for Gan-tung, distant twenty-one miles. While dinner was being prepared at a village on the way, we had a fine opportunity of telling the villagers of the SAVIOUR. Some listened attentively. Remounting our cart we came on, without stopping, to our destination—a large farmhouse. Two of the daughters are believers, having heard the Gospel from Miss Say. One of them is married, and lives with their mother-in-law, six miles distant. The people were very kind to us—*too* kind in one way, for they prepared a feast for us which we would much rather have dispensed with. We had a nice opportunity of speaking to the women. The daughter at home is a nice, quiet, unassuming person—I like her so much.

Oct. 27*th.*—After supper on the 25th, feeling very tired and wishing to be alone, we asked to be shown to our bedroom, but our women friends all crowded in with us, and did not leave us till they saw us safely in bed. I do not know how long they stayed afterwards, for we went to sleep while they were examining our clothes, etc. When we opened our eyes in the morning, there they were still! though I scarcely think they had remained all night.

The morning was spent trying to help our Christian friend; she can read a little.

In the afternoon we visited farms around, and were glad to find *many of these people* have given up their idols, and are praying to the true GOD. *In one house they took down the god while we were there and burnt it.* One feels what they need is some one to *live* amongst them and teach them—they are both ready and willing to learn. One old man has been an inquirer three years.

We retired early, to have a repetition of the previous night's experience.

Next morning we left for the house of one of the Christians, five miles away. Found two more inquirers about noon; had some reading and prayer with them. There were here, also, three or four believers. A further ride of four miles brought us to another inquirer; and late in the afternoon, passing through a village, we had to stop and speak to the villagers—probably more anxious

to see *us* than to hear our message. Still, we sold Gospels, and spoke to them for about an hour, leaving the message behind.

Spent the night of the 28th at another native friend's house, and were glad to reach our home at Ts'ing-kiang-p'u on the 29th, much encouraged by the journey.

In Memoriam.—Mr. W. L. Elliston.

"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

AGAIN has one of our band been called away from the much-loved service in China to the presence of the MASTER. Our dear brother, Mr. Elliston, reached China in 1878. His heart was there some time before, but various hindrances delayed his departure. He went first to South SHAN-SI to study and work; and later, not feeling well, came over to Che-foo for change just at the time when the need of a school for the children of our missionaries and others was pressing upon us.

His coming was very manifestly providential, for he was both a born teacher and an experienced one, this having been his occupation until he became a missionary. He entered heartily into the project of a school which should be thoroughly high-class in its education, while seeking the conversion and spiritual development of all the pupils. And so the school was commenced, and grew and prospered under his superintendence, until, much needing a rest and change, he returned to England in 1886.

Eager to get back, he left us last autumn for direct missionary work. He was about opening a new station at Hwuy-luh Hien when he was taken ill, and returned for medical aid to Pao-ting Fu, where were Dr. Merritt and other missionaries of the American Board, to whose kindness we have so often been indebted. Mr. Hudson Broomhall was also with him; and the following telegram, sent by him to Mr. Stevenson, is all the tidings that have yet come to hand:—"Pao-ting Fu, Jan. 19th. Elliston asleep in JESUS. Bury Tien-tsin. Family wait here."

We feel sure our friends will pray for his dear widow and two little boys. Very devoted, unselfish, and untiring, his gain is indeed a loss to us and to China.

Brief Notes.

Mr. **WILLIAMSON** writes from *Fung-hwa* of a visit paid to his out-station at T'ien-t'ai. On his way he visited the Si-tien out-station, and spent a little time with the native helper, Liu Si-yüing. This good man, with his wife and two daughters, was soon after removed by cholera. At Si-tien, Mr. Williamson had the joy of baptising a young man whose elder brother has been a member of the church for some time. Now the two brothers are anxiously seeking for the conversion of their mother, and apparently not without some success, as she is diligently inquiring into the truth.

Mr. **THOMPSON** wrote from Kiu-chau Fu on October 18th:—"We have had the joy of receiving by baptism two women here into the church. One is the wife of one of our members; another, who used to live in our house, was employed by the ladies for a few months. She is so bright and happy.

"The out-station work of this district continues encouraging. In June, at Peh-shïh-kiai, eight persons were accepted as catechumen for fuller instruction before baptism; and in August seven others were accepted as catechumens, while six of the eight mentioned above, were baptised. On the same occasion one candidate from Chang-shan and one from Hwa-p'u were also baptised.

"Hwa-p'u is a new out-station, opened at the expense of the native Christians, who have provided a suitable house, and who purpose, if the work continues to extend, themselves to sustain a native helper."

Mr. Thompson, speaking of a Christian man, whose wife was recently baptised, says that the whole family—husband, wife, daughter, and little son—are all very bright Christians, and that there are a number of interested persons who wish to join the church.

At Chang-shan, also, six have recently been accepted as candidates for baptism.

Mr. **WILLIAM F. LAUGHTON** writes from Si-ning Fu in KAN-SUH, on the borders of Tibet, on September 12th:—"The LORD continues to keep my dear wife and self in peace, health, and strength. We have been able to take a more suitable house here. I informed the officials, and they were very friendly; the magistrate's people sent and told the landlord it was all right.

"We should like two brethren here to help us in the work, or even one brother. There is not only the city, but also the surrounding district, to be reached, and I can scarcely leave home at present to attempt outside work."

Mr. **GEORGE W. CLARKE** writes from Kwei-hwa-ch'eng, SHAN-SI, on Nov. 25th:—"My desire to preach the Gospel in the villages where CHRIST has not been known was put into deed a short time ago. I engaged a cart, and was away seven days visiting twenty-four villages. Many heard the good news, and a number seemed to understand not a little. Many carters heard. I sold nearly 300 Scriptures and books, which are scattered in many a place that I did not visit. It did one good to see how earnestly one landlady listened; she bought a short tract and asked a neighbour to read it. I then gave the reader a Gospel of Mark, and she called her friends to come and listen, which they did most attentively, until a quarrel sprang up among some opium-smokers. I purpose making two or three more short visits before leaving, for if I do not it may be a long time before anyone does it."

Mr. **HOROBIN** writes from Ning-hsia Kensuh on October 31st: "All is moving right here. I am having good times indoors and out; never was happier in my life; the LORD is flooding my soul with blessing. I am still asking GOD to send labourers this way. Chung-wei is a fair-sized city five days' journey from here; Wang-ye Fu is two days from here, and Sing-chau one. Ting-lo Hien as well as villages can be reached through Ning-hsia; and if Chung-wei cannot be opened yet for want of men, if another were here it could be regularly visited and so the way paved.

"My former teacher is selling Chinese medicine made from a receipt I gave him, and Scriptures; he has good sales of each, and

I believe is getting on in his soul; he was formerly a fortune-teller, and did not know what to turn his hand to; I think it is a step in the right direction. The cook is, I believe, converted, having received blessing through Mr. Beynon.

"I have been to-day among the farmsteads outside the city; as a rule, whether in the city or out, I meet with a good reception, am quite free and blessed in the MASTER'S service, and am looking for great things while taking up what comes to hand."

Misses SEED and WHITCHURCH have left Chefoo for labour among the native Christians in Hiao-i, (SHAN-SI). Before leaving they had the joy of seeing seven women baptised in their old sphere of labour. Miss Whitchurch wrote:—"Was it not good of the LORD to let us see six men and seven women baptised here before we left beautiful Chefoo for our new sphere of work? It's *just* like HIM, is it not? These poor women had been attending the Bible-class for a long time, and, though still very ignorant, we do trust and believe that they are saved through simple faith in JESUS."

Mr. CECIL POLHILL-TURNER was at Chung-k'ing, SI-CH'UEN, during the months of June and July. Thence travelling to Pao-ning Fu—a newly-occupied station—he spent a short time there, and proceeded to the province of KAN-SUH, and visited Ts'in-chau and Lan-chau. In the latter city his Chinese servant was baptised, along with two other converts. Many helpful opportunities of preaching the Gospel were found in this important north-western capital.

A considerable number of books and tracts were sold on the journey. May we ask prayer that the written and spoken messages may fall into the right hands and into the hearts of the people?

Miss AGNES GIBSON wrote from Ho-k'eo, in KIANG-SI:—"We have been so happy here. The native Christians also have been blessed. Your heart would rejoice to hear them at our prayer-meetings praying for their relatives still out of CHRIST. One young man called *Li* has a druggist's shop. His father and mother at first objected to his coming, but his life so testified for the MASTER that now they are quite delighted for him to come, because, they say, 'he doesn't get angry now.' He has a good business, and is not ashamed to testify for his MASTER at the back of the counter.

"Women come daily, some appear much interested. Work is spreading in the villages. We long to see hundreds of the Chinese casting away their idols and worshipping the true GOD.

"One man at Gan-ren Hien (a new station) has been persecuted for CHRIST'S sake; he refused to subscribe towards the building of a temple. At last the people brought him before the mandarin; but he told them that those who entered the 'JESUS religion' were quiet and orderly subjects, and could not be compelled to subscribe towards building temples, etc. He advised the complainants to subscribe a little more themselves and make up the deficiency! The people very quietly returned to their homes.

"'*He* knows, *He* loves, *He* cares—
Nothing His truth can dim;
He does the very best for those
Who leave the choice with Him.'"

Mr. ARCHIBALD GRACIE writes:—"The colporteur Chen returned from a three months' journey, to find his wife and child dead. At the funeral he gave a splendid testimony to the people around, telling how the LORD JESUS had saved them all, and that he was quite sure of meeting his wife and child in heaven.

"It was a great joy to hear our brother, Mr. Pollard, preach his first sermon to a Chinese audience. He took for his subject the ten virgins, and spoke very freely and well indeed, though only seven months in the country. The LORD be praised!

"It does one's heart good sometimes to see the dear native Christians sitting and telling their own people of the love of JESUS. The LORD raise up thousands more to go out and tell the glad story!"

Mr. A. R. SAUNDERS writes from Gan-k'ing on January 9th, to Miss Macpherson:—"We are now fairly started in the study of the language, having commenced to read the Gospel of John to-day. I have already realised that friends must be praying for us. GOD is giving us such help in our study; difficulties which we had anticipated have disappeared. This is an excellent plan of having all the brethren together for the initial study of the language. You will be glad to know that Mr. Baller thinks we shall be able to preach a very good sermon in Chinese in three months."

Mr. THOMAS EYRES, who sailed in the *Bokhara* December 29th, sends us his diary from that date to January 24th. It is too long to reproduce, but our readers will share in the joy that he and his companions had in the first two decided conversions on their voyage—those of a passenger and a quarter-master.

Miss KATE McWATTERS writes:—"I do feel to-day more than ever thankful to GOD that He has brought me to China. Before I left home, some of my friends thought I should not be long in China before I wished to be home again; but I can say from my heart that I would not be anywhere else, for I know I am where GOD has placed me, and am so very happy.

"My own dear father is dead, but GOD has given me fathers and mothers and sisters since coming here.

"We have been having a day of fasting and prayer—drawing near to GOD, and asking blessing for all the native Christians here, and also for the unsaved. My own soul has been much blessed."

Miss ALICE FERRIMAN wrote from Yang-chau on November 15th:—"I cannot sufficiently praise GOD for having allowed me to commence my missionary work under such favourable circumstances. This is indeed home, though in the midst of a heathen city! and dear Miss Murray is such a *real* help no one could live with her without being blest. . . . My desire now is to increase in the knowledge of GOD. 'The people that do *know* their GOD shall be strong and do exploits.' In knowing more of Him lies our strength, for it is not upon our faith, but upon His faithfulness that we have to rest."

Miss WALDIE writes from Yang-chau on January 7th:—"How I long to be able to speak to the multitudes of women in this city! Oh, if some of the friends at home who have time and means at their disposal could just be in this city for *one* day, I do not think that they *could* stay at home then. Just to see the heathen processions, and to look at the thousands of His blood-bought ones going down to eternal death, it makes my heart almost break. If I had twenty lives to give, I would give them to this work in China. Dear MASTER, what would we withhold from Thee who hast given us *all*, ALL! One dear woman, just a day or two ago, said: 'No one ever told me this before,' and this is the cry of China's poor down-trodden women; they have so little of love, or of anything that goes to make our live so happy. Oh, do pray that the LORD will use me in bringing hundreds of Chinese to Himself. I do thank Him every hour that I am in this land just to spend and be spent for our blessed LORD and MASTER."

Miss F. M. WILLIAMS, after writing of blessing on board the *Rosetta*, says:—"I have found out in a way I have never known before that in keeping of them (HIS commandments) there is *great* reward. I cannot tell you what JESUS has been to me since I have been on the ship, and this is only a foretaste of what He will be. We are all so bright and happy We have a daily prayer-meeting for China."

Miss MALPAS writes from Ch'ung-k'ing, on Jan. 4th:—"I know you will rejoice to hear that our fast-day, Dec. 31st, 1887, was a blessed day to some of us in Ch'ung-k'ing. It was the best I have spent in China. The LORD has given me assurance of abundant blessing for 1888, and an intense desire to see others blessed.

"Our new premises here are in a very good situation—quiet, and yet easily accessible. The large crowds of men and women who attend the Sunday services are most encouraging. Two old women profess to believe in JESUS. Mr. and Mrs. Cassels reached here a week ago to-day with Misses Davis and Culverwell. Miss Davis will stay here with me."

Mr. GEORGE B. STUDD reached England safely on March 7th.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 38.)

AS narrated in our last number, Mr. Duncan and I were absent when the actual looting of our premises took place. When we were once more together again in our now wrecked dwelling we gave GOD thanks for life spared and quiet restored, attended to those who had been injured, and learned the events which took place in our absence.

Before describing these events, I may say that during the week of anxiety we had built up and barricaded the five entrances to the inner buildings which are marked with an asterisk in the plan, given on page 53 of this number. Our friends, Messrs. Rudland and Reid, who remained in the house, had done their best to keep the people off until help should arrive. But while they were guarding the door marked *b*, the wall at *e* was pulled down, compelling them to retire and make a stand at *f*. While so engaged, however, the mob at the back had dug through the walls of the main house at the points marked *g* and *h*, and further resistance was useless.

An extract from a letter written by Miss Blatchley at the time brings the scene vividly before us :—

"The terrible hours after the departure of Mr. Taylor and Mr. Duncan are difficult to describe. We were separated now, and to personal danger was added the tenfold more painful suspense as to their fate. They were exposed to the fury of the mob; Messrs. Reid and Rudland, with the servants, were endeavouring still to guard the entrance; and we ladies and children were alone in the upper storey of the house. It was unsafe to remain in any of the back rooms, on account of the stones and bricks which were being showered in at the windows; so we brought the children into Mrs. Taylor's room—the middle of the three front apartments—and gathered there ourselves to plead with GOD to protect and save us, and especially to take care of our brothers, who were in the fore-front of the danger. Some times a fresh outburst among the rioters made our hearts chill for a moment, but we preserved our calmness and sustained our courage by wrestling in prayer.

"Presently Mr. Rudland came up so exhausted that he could hardly stand, and with his clothes all stained with mud. He said that the people had already broken through, and were in the premises.

"There is a trap-door at the top of the stairs and we might at least have delayed the rioters for a time from coming up by letting this down and drawing some heavy boxes upon it. But this might, perhaps, have shut from Mr. Reid the only means of escape. It was an anxious time; any little mistake might sacrifice all our lives in a moment. I need not say with what earnest entreaty we cried to GOD to direct us and save us—and *them*, Mr. Taylor and Mr. Duncan, out in the open streets.

"We could hear the rioters already in the house, and were expecting every moment to see them come up the stairs, when Mr. Reid called out from the court below, in a hollow, hoarse voice, as if utterly exhausted, 'Mrs. Taylor! come down if you can. They're setting the house on fire, and I can't help you.' We dragged the sheets and blankets off the bed, and Mr. Rudland got out upon the projecting roof under the window, and let down Mrs. Rudland, En-sing (our head printer's young wife), and Herbert. Mr. Reid hurried them away, concealed them in the well-house (*K*), and then returned for others.

"In the meantime, a tall, strong man, naked to the waist, came into the room; and we could see others carrying off boxes from the adjoining rooms. Mrs. Taylor went up to the man as he entered, and asked him what he wanted, saying that we were only women and children; was he not ashamed to molest us? He told us not to fear; that he had come from the Prefect—how much money would we give him to ensure our safety. Probably the object of this was to find out where our money was. For the sake of gaining time for others to escape, Mrs. Taylor asked him to show her the Prefect's card. She kept him parleying thus for a few minutes; but he soon began to lay hands upon us, and search our persons for money, etc. Mrs. Taylor had advised me to get a few dollars, in case we should need to escape by boat from the city, and I had tied a small bag with seven or eight dollars in it upon the side-fastening of my dress. The man snatched this from me, and asked for more, threatening to cut my head off if I did not comply; but the threat was a very vain one, as he had no weapon with which to carry it into execution. (We heard afterwards that the men downstairs were armed with clubs, spears, knives, etc.) He next tore off Miss Desgraz's pocket, and took away her hair-ornament, and then turned to the boxes and drawers.

"About this time nurse escaped with baby (Maria) by going downstairs after a man who was carrying off a box, behind which she screened baby from the stones and brickbats. She rushed through the fire at the bottom of the stairs, and so got to the front, and took refuge in the well-house. At the same time, Mr. Rudland was letting down by the blankets Howard and Samuel, and the little Chinese girl whom Miss Desgraz had adopted, while the man in our room was still busy searching for money and other small valuables, which he could conceal in his waistband. Mrs. Taylor was speaking to him, with her hand

raised, when he caught sight of her wedding-ring shining in the candlelight, and tore it from her finger: remonstrance was, of course, vain.

"Mr. Reid was again calling to us to hasten, and the smoke was by this time becoming oppressive, while the noise of falling walls, and the almost fiendish yelling of the mob, warned us that no time must be lost. Miss Desgraz was just safely down when the men below cast a heap of burning materials immediately under the window, and cut off escape from Mrs. Taylor, Mr. Rudland, and myself. Just then our attention was directed, not to the means of escape, but to the immediate safety of Mr. Rudland. The man who searched us had now turned to him as he stood upon the roof, and reaching over the low wall, caught him by the tail, and dragged him down upon the tiles. He felt about his person and discovered his watch, and struggled to get possession of it. Mr. Rudland took it himself from his bosom and threw it out into the darkness, thinking it just possible that the man might leave us to seek it. This so enraged his assailant that he attempted to thrust Mr. Rudland off the roof, but Mrs. Taylor and I together caught hold of him and dragged him into the room. The man was becoming more and more exasperated; he snatched an immense brick from the wall, which had been partly broken down in the scuffle, and lifted his arm to dash it at Mr. Rudland's head. We caught hold of the raised arm in time to prevent what must have been a death-blow. Why the man did not attempt to resist or do *us* violence, I cannot tell, except that GOD restrained him. Seeing Mr. Rudland on an equal footing with himself, the man climbed over the wall and made his away across the tiles into the adjoining room, crying to his fellows below, 'Come up, come up!'

"We were anxious now to make our own escape. One of us proposed trying the windows of the side rooms, but if we got out at these we should be outside our own premises, and, moreover, separated from those who had got out at the front. To go down by the staircase was out of the question: at the bottom was a large fire, by the light of which several men were breaking open and ransacking boxes. Not knowing what to do, we returned to the front room, and found that the fire below had been dragged away by Mr. Reid, who had by this time returned, after being many times obliged to hide among the rockery from his assailants. He said there was not a moment to lose; we must jump down and he would catch us.

"Mrs. Taylor went to the edge of the roof and jumped from it—a height of from twelve to fifteen feet. I saw her fall upon her side, partially caught by Mr. Reid, and saw that Mr. Reid was ready to receive me. I let myself fall from the edge, but at the same time a brickbat struck Mr. Reid in the eye, and rendered him blind and almost insensible. Consequently, I fell upon the stones on my back. For the instant I felt that I was either dying or stunned; but to lie there was certain death. Somehow I got upon my feet and then fell again; I got up and fell three or four times before I was able to keep up. Then I saw that Mr. Rudland, who had dropped himself from the roof apparently uninjured, was assisting Mrs. Taylor, who could hardly stand. He had been attacked by a man with a club, but had escaped with a slight bruise. Mr. Reid, who was almost stunned by the blow he had received, and nearly fainting with pain, entreated that some one would lead him away; and the showers of bricks which were flying about us made us exert to the utmost what little strength we had remaining.

"The night was very dark, and the glare of the fire we were leaving made the darkness seem still more dense. With what haste we could, we stumbled over the broken rocks towards the entrance, but finding one of the doors by which we must pass closed and barred, we were brought to a standstill. We waited here (*c*) while Mr. Rudland went to fetch those who were in the well-house, and when we were all together—the poor children only half-dressed and with bare feet, for they had been taken out of bed—we made our way as quietly as possible round by an opening where the rioters had knocked down the wall (*e*), and so got into one of our neighbour's houses by a door-way (*f*).

"We were conducted first to one room, then to another, for concealment, as the danger of discovery seemed to increase, and were finally taken to the innermost apartments of the house. We sat there in darkness—such a long, long time it seemed—hoping and fearing as to what had become of Mr. Taylor and Mr. Duncan. Mr. Reid lay groaning with pain; the poor tired children wanted to sleep, and we dared not let them, as we might have to flee again at any moment. Mrs. Taylor was almost fainting from loss of blood, and I now found out that my arm was bleeding from a bad cut, and was so painful that I could not move it, while others were stiff and sore with bruises.

"One of our teachers had joined us in our place of refuge, and from time to time he acquainted us with what was going on outside. From him we learned that the Prefect had come with his soldiers, and was driving away the rioters; and that the magistrate himself, having discovered where we were, was guarding the house in which we were concealed. But still no word of Mr. Taylor.

"At last, after the sounds of yelling and fighting had subsided we received the joyful tidings that he and Mr. Duncan had come; and soon Mr. Taylor's own voice confirmed the report. He paused to speak a few words with the magistrate, and then came in to us; he was not even wounded seriously, only somewhat lamed by a severe blow from a stone which had struck him in the hollow of the knee, on his way to the Ya-mun.

"We were now once more all together, and all living; and our first thought was to lift our hearts to GOD in thanksgiving. At that moment we thought little of the destruction of our property, the loss amounting, as we have since estimated, to above £500. Moreover, we found that our house had not been burnt down, as had been reported to us; for the neighbours had interfered and helped to put the fires out, for fear their own dwellings should be consumed. The wounded were removed as soon as possible, and we once more entered our house."

It was now past midnight; the dear children were put to bed, the wounded were dressed, and we all had a few hours' sleep, the guard of soldiers keeping watch till dawn: then it appeared that none had been appointed to take their place. The people began to reassemble, and again we passed four or five long, anxious hours. Mr. Reid was absolutely helpless, Mrs. Taylor, Miss Blatchley, and Mr. Rudland were seriously injured, and others were so stiff and bruised, as well as exhausted, that nothing but absolute necessity made us move. But something had to be done; the rioters had made a clean sweep of doors, walls, and partitions at the entrance from the main street. They had taken away and burnt the outer end of the room at 2, had torn down the wall at *e*, and broken one of the doors at *c*; there was no keeping them out of the open ground marked 3, but we succeeded in making a stand at *f*. While this was being done the few boards blockading the openings in the wall at *g* and *h* were pushed aside, and a few men had entered the premises in the hope of further loot. We induced them to leave, however, and barricading these openings once more, I commended all to the care of our covenant-keeping GOD, and left them to report matters at the Prefect's Ya-mun. On reaching the front of the building, having passed quietly through the mob inside, I mounted a broken chair and addressed the people in a tone of indignant remonstrance. We will again quote from my letter:—

"I told them that we, a party of strangers from a distance, had come among them to seek their good. Had we had evil intentions, should we have come unarmed? should we have come in small numbers? should we have brought women and

children among them? And yet, last night, without provocation, they had broken open our dwelling, plundered our property, wounded our persons, and tried to burn down the premises. Not satisfied with all this, they must now re-collect, and in their greed of plunder do further mischief. I appealed to them whether, in such an attack as that of last night, we should not have been justified, even by themselves, in standing in our own defence and attacking them in return. But, on the contrary, we had not raised a stick even, nor thrown a stone at them. 'Are you not ashamed,' I said, 'in the face of Heaven to perpetrate such outrages? And now we are perfectly defenceless; we could not withstand if we would; we would not if we could. We came to do good, and not evil. If you kill us, we will die with the good conscience that we have not hurt any man's eye or injured any man's limbs. Within are sick and wounded, women and children! If you abuse or kill us, we will not retaliate! But High Heaven will avenge any wrongs you may commit. Our GOD, in whom we trust, is able to protect us and to punish you, if you offend against Him, with a high hand.' The people around me stood like statues, but those within were breaking up and carrying off whatever they could lay their hands on. Availing myself, therefore, of what I saw was but a temporary lull, I stepped down, walked through the mob unmolested, and went to the Prefect's. Not a stone was thrown at me on the way.

"Another long and anxious delay here awaited me. The Prefect had not risen, had not bathed, had not breakfasted. I sent a message in that I did not wish for an interview, but that the riotous proceedings had again commenced, and that there was no one there to repress the mob. After a time I was told that the Prefect had sent for the magistrate, and that he would soon be here, and would accompany me to the house. A long, long time elapsed ere he did come. Then he told me that he had been first to the house, had dispersed the mob, and then had come on to the Ya-mun. He requested me at once to write a letter to the Prefect, to be careful to call the proceedings a disturbance, not a riot, or the people would be more incensed than ever; and to ask him to punish those who had been arrested, and to quiet the people by proclamations. 'Thus,' said he, 'we may restore peace before night, and you will not be under the necessity of leaving the city.' I promised to write a very mild letter, and we returned together to the house.

"To those I had left behind the time had been one of peculiarly painful suspense; indeed, it had seemed a climax to the anxieties and dangers of the night. As I have before remarked, many were already injured. Now, there was no darkness to favour an escape, and the front of the house was surrounded as well as the back. The wall (at 4) was broken through; Messrs. Duncan and Rudland took their seats at the entrance (5), immediately in front of the house, the front garden and rockery being covered by a crowd which every moment increased. A few stones were thrown in at the open front of the upstairs rooms, but the LORD graciously restrained the crowd. Just as anxiety was at its height, GOD sent help through the arrival of the magistrate. His soldiers began to disperse the people, the grounds were gradually cleared, and ere long his retainers had the undivided privilege of looting to themselves—a privilege they did not fail to improve.

"As soon after my return as possible, I called my teacher, and had a letter written to the Prefect. I stated the case as mildly as truth would admit, but did not withhold the facts that the mob had plundered and attempted to set on fire the premises. When finished, I enveloped and sent the letter to the Prefect; but it was opened on the way by the magistrate, and returned to me as unsuitable. I went to him, and pointed out that, much as we might regret it, we could not alter the past; that he was at liberty to deal as leniently as possible with the prisoners, but that the truth must be told. He replied, 'If you persist in sending that letter to the Prefect, I will go back and have nothing more to do with the affair. You may protect yourself as best you can. But I forewarn you that the lives of all your party will probably be sacrificed.' I saw very well that he wished to get such a letter from me as might be used to his superiors as evidence to show that there had been no serious disturbance; but I felt that in the threatening aspect of affairs there was no time to be lost, and that he might really be, as he said he feared he might be, unable to keep down the mob through another night. At his direction therefore, and almost at his dictation, another letter was written, omitting the mention of the fire and robbery. This letter he took away, but told us that he found that his subordinates were unable to keep down the people, and that the only safe plan would be for him to take boats and remove us, for the present, to Chin-kiang. 'We will gradually quiet the people and repair the house,' said he, 'and then will invite you to return.'

"In the afternoon he engaged boats, and sent us to the South Gate. Next morning, under escort, we set out for Chin-kiang."

(*To be continued.*)

Then and Now in Chĕh-kiang.

FROM REV. JAS. MEADOWS TO MR. HENRY SOLTAU.

DOUBTLESS I should feel encouraged, as you say, were I to come home and see the contrast between "then and now." This is the LORD'S doing, and it is marvellous in our eyes. But I have out here been permitted to compare and contrast quite recently the work of the LORD in this province. I and brother Williamson have been almost through and around it; and what we saw and heard made us give GOD thanks and take courage.

I remember how few places in the interior of this province were open in 1862 [when Mr. Meadows first came out], and call to mind that it was the China Inland Mission which persistently sought to occupy the waste places inland. I remember the difficulties we used to meet with in renting houses—difficulties which even yet are not overcome in many cities and towns of this province—and the hostile attitude of the people in those days—yea, the cold shoulder given us by some of the missionaries in our efforts to establish ourselves in the interior. Now I see with my own eyes the difference in the attitude of the people, and hear the cheering "GOD speed you" from the missionaries. I see native churches with 100, 200, and nearly 300 members in them, and hear the people sing the songs of Zion—see them devoutly kneel and pray to the one true and living GOD, listen attentively, and answer intelligently the questions put to them concerning the glorious Gospel. When I compare and contrast "then and now," ought not my heart to burn by the way? ought I not to be cheered and take courage? and ought we not to expect greater things than these in the near future? By GOD'S help we will do all this, and hope all things in His name.

But you will like to hear something more particular than this—to know about those places you have visited: Shao-hing, Shing-hien, Mô-kô, Yih-kô-chün, Sin-ch'ang, etc.

Well, the first place mentioned has nothing to boast of; and yet this church is constantly supplying colporteurs, servants, and even Bible-women sometimes, to other societies and other missionaries. It seems as if all our

members were leaving us. I was very much cast down on account of this a short time ago, until I reflected that all who had left us, or nearly all, had gone out to do some sort of work for the MASTER—as colporteurs for the B. and F. Bible Society, for the Am. Bible Society, servants for the Am. Baptists, etc. Then six of our people are up at Kiu-chau, one is at Kin-hwa, one is at Lan-k'i, and three are at Shanghai. I remembered this and was comforted.

Four girls in the school were examined by the native pastor and three brethren a fortnight ago, and were accepted, but are not yet baptised. Our chapel preaching in the afternoon is not very well attended, even when I am there. I have not been able to do any systematic village preaching this autumn, owing to the many little duties in correspondence connected with the office of superintendent. I have thought several times seriously of resigning the office on account of this very hindrance of village work. I was five weeks going through the province with Mr. Williamson, and we did not stay anywhere more than two nights consecutively, save once.

Our women's prayer-meeting on Wednesday afternoons is looking a little bright just now. Our men's Wednesday and Saturday night prayer-meetings are about as usual. Our evening prayers, which I make a sort of Bible reading, is the best meeting we have on the whole. Going through a book in the Old or New Testament consecutively is profitable in many ways. I feel I am communicating the truths of GOD to intelligent hearers, and comfort myself that my labours are not in vain.

We still keep up the noonday prayer amongst ourselves,for the benefit of our own souls, and for the members of the Mission. Rest assured you and yours are often mentioned there. But oh! do let me ask you to pray more earnestly for us and our work in the city.

Would you believe it? At Tsông-kô-bu (which we thought to give up several times) there are six new inquirers! We have had to move into other premises, but it is not that which has caused a little stir amongst the dry bones of this desert place. I have had Ah-yiu, the "literary coolie" (one of your men) there of late, and the LORD seems to be blessing his testimony, praise GOD! At Shing-hien Mr. Heal lives. He studies hard at the language, and helps at the services. Old Mr. Sing, the preacher there, has been brought very low by sickness; he is a little better now. The Sunday attendances have not been so good as they used to be. Mr. Heal thinks it is because Mr. Sing persists in reading his dissertations on Mark, which he gets out of a commentary. I fear they must be somewhat dry to the kind of audience old Mr. Sing has to preach to. I have spoken to him many times on this subject, and he stops for a time, but goes at it again and again. This is strictly "China fashion"—"no belong other people, only belong China fashion." This persistency is one of the most trying things a foreign missionary has to put up with. For a Chinaman to change quickly, though he sees the result of the course he is pursuing, tears ruthlessly the tender chords of his deep-seated conservatism. May GOD the HOLY GHOST skake them out of the weak parts, and teach them how to use to His glory the strong parts of their conservatism. Excuse this diversion; but I thought you would like to know, perhaps, why the attendance has fallen off; I do not take this as a proof of failing interest on the part of the members. Does it not show rather that they want good nourishing food, and are not satisfied with husks? Owing to the old man's sickness and growing weakness, not much aggressive work has been done this year among the men, but the women come up well.

Mô-kô pays this year (at least, it undertook to pay, half the salary of its preacher) 25 to 30 dols.: not bad, if they do it heartily as unto the LORD. Nay, it is very good, and I only wish we had a reserve of good native preachers from which the native churches could select the man of their choice. This would give us a plea for self-support to them unanswerable, as they could not, for shame, refuse some support after having chosen a man for themselves. There have been few additions at Mô-kô this year.

Yih-kô-chün and Liang-deo-meng are one church, but meet every Sunday in their respective places, save when we have the LORD'S Supper, when they all meet at Yih-kô-chün; but the old house is tumbling to pieces from white ants, and it is over-crowded. When we are there in the warm weather it is stifling; we dare not knock out windows for fear the whole place should come down. Several deaths from cholera occurred during the year. The church, on the whole, is flourishing, and it keeps up its subscriptions towards the support of the pastor. This year they undertook also to help an evangelist who is preaching at a place called Dziang-dön, where a female member of the Yih-kô-chün Church has given us a good house to preach in for the present; her husband was baptised this year. The evangelist whom they kindly offered to help up to 24,000 cash is named Piao Sin-sang; but the church has not come up to its promise, and has asked other churches to help Mr. Piao. They did give a little help at first, but the poor fellow would have starved had I not myself given him a dollar a month to help. This I did not do till I saw how things were going, for I feared to interfere with the voluntary help of the natives, but my conscience would not suffer me to leave the poor man longer. He is an earnest man; I feared to employ him as a mission agent, especially when the people and preacher at Yih-kô-chün voluntarily agreed to help him themselves. I am sorry to add that the preacher Feng Yüng-di, whom you know as an earnest, intelligent young man, has taken it into his head that he is not in his right place, so he is contemplating going to farming again. I have reasoned with him, and prayed with him, and have offered him a small increase in his salary; but if he persists in his present purpose I think I shall let him go, and wait and see what the LORD would have us do with the church at Yih-kô-chün. It is one of my highest delights to watch the ways of the LORD. It may be the church will ask for another preacher; if so, I shall ask them to choose one from among themselves, and then propose that they shall pay half of his salary, as the brethren have done at Mô-kô. This, in my opinion, is the best way to introduce self-support into those churches which have had paid preachers for years.

The Yih-kô-chün Church was evidently established by GOD, and that, too, through persecution; we seemed to have nothing to do with it. The devil overstepped himself in the matter, and now there are sixty-one communicants there; it was delightful to observe how the HOLY SPIRIT brought it about, and arranged all the details for us. When I call it to mind, I feel inclined to shout, "Hallelujah!"

Excuse all hasty writing. Mr. Taylor should have sent me to college before he sent me out to China. But perhaps if he had, I might have become as dry as an Egyptian mummy, and might have imbibed the follies and shame of the new school theology, whose doctrines I detest. If the precious blood of CHRIST does not atone for sin, then what does? And what comfort and strength would they—the new doctrines—give to a poor sinner like me?

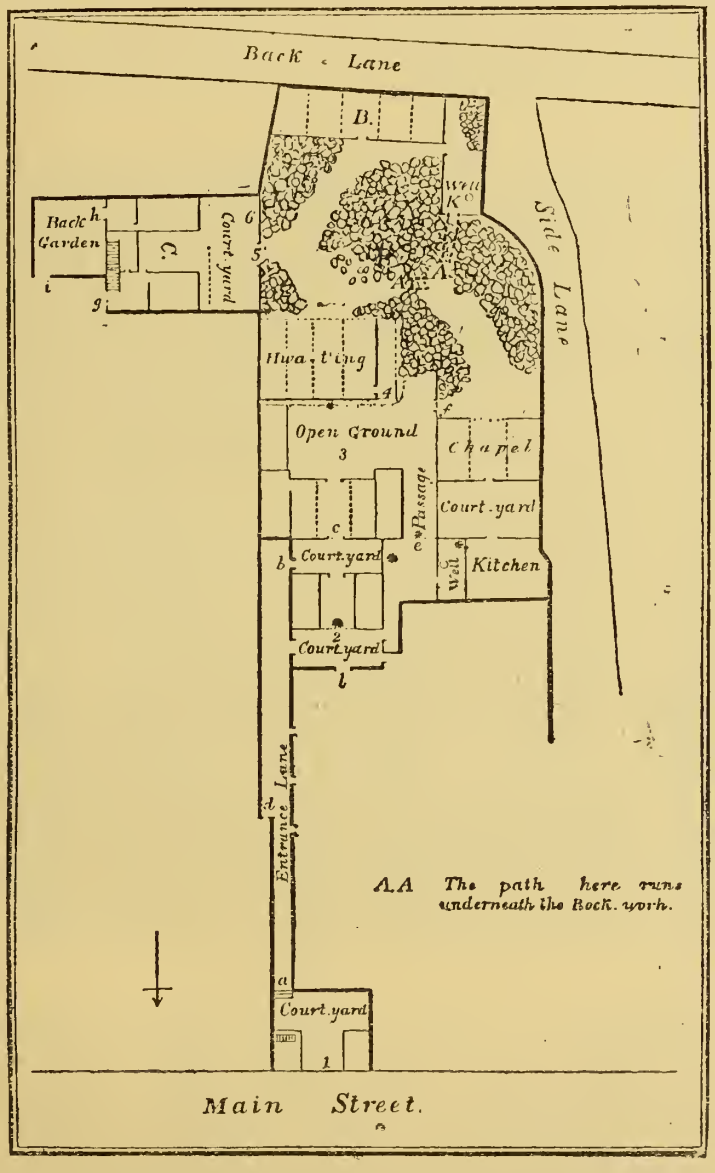
C.I.M. PREMISES AT YANG-CHAU IN 1868.

THE entrance to the premises was between 150 and 200 yards from the main building. It consisted of a small building of three rooms upstairs and three below, passing through the middle of which one crossed a courtyard into a narrow lane or passage. For a few yards this passage was covered (marked *a* on the plan); it was also raised by two or three steps above the lower ground; and it was here that the work of keeping the people out was longest continued.

Several houses which did not belong to us opened into the passage, and at the further end was a door leading into a cluster of ground-floor buildings. Here our own premises commenced, extending, as will be seen from the plan, over an irregular piece of ground almost forty yards square. The servants' rooms, the kitchen, courtyards, and a "Hwa-t'ing," which is merely a roof supported by pillars, occupied one end. Then there was an open space nearly covered with heaps of rock. In one corner was a "Liang-t'ing" for refuge from the intense heat of the sun, consisting of roof and pillars merely, and built high as usual so as to catch the wind. Underneath this was the well-house (K), entirely concealed by the rockery, which at this part was so high that the paths (at A, A) ran underneath it.

On the south side of the ground, opposite the "Hwa-t'ing," was a building (B). On the east, facing the "Liang-t'ing," was a hexagonal opening in a trellised wall of tiles (5) leading into the courtyard of our own dwelling (C). The house was not very large. Downstairs we divided it into five rooms, and the stairs. The middle of the three front rooms was the reception-hall, the whole front of which was quite open. In the sitting-rooms, on either side a good deal of our luggage had been piled, and it was amongst this that the rioters did most mischief. There were eight rooms upstairs, seven of which were looted. The eighth, in which was nearly all our money, and the books and papers of the Mission, was evidently never entered, and we found all untouched, though the door was ajar!

Open ground: here the mass of the mob assembled; the back and side lanes and main street also being crowded.



Statistics of Protestant Missions in China, December, 1887.

From "The Chinese Recorder."

	Name of Society.	Date of Mission.	Foreign Missionaries.				Native ordained Ministers.	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women.	Total.					
1	London Missionary Society	1807	28	21	11	70	8	69	3,595	2,186	$17,200.00
2	American Board of Commissioners for Foreign Missns	1830	29	25	12	66	21	86	1,545	559	180.00
3	The American Baptist, North	1834	5	5	2	12	4	16	371	145	279.26
4	The American Protestant Episcopal	1835	10	6	1	17	22	21	362	900	410.76
5	American Presbyterian, North	1838	45	34	19	98	19	176	3,786	1,932	2,448.88
6	American Reformed (Dutch)	1842	5	5	3	13	5	19	820	124	2,076.29
7	British and Foreign Bible Society	1843	13	7	...	20	...	114	...	...	... ...
8	Church Missionary Society	1844	26	19	8	53	12	177	2,507	2,152	3,106.80
9	Methodist Episcopal, North	1847	30	27	14	71	43	87	3,349	1,084	3,473.57
10	Seventh Day Baptist	1847	1	1	1	3	...	7	24	36	... ...
11	American Baptist, South	1847	13	10	9	32	7	24	1,641	232	1,175.61
12	Basel Mission	1847	20	15	...	35	3	66	1,808	598	654.00
13	English Presbyterian	1847	21	15	7	43	5	84	3,553	370	3,920.00
14	Rhenish Mission	1847	3	3	...	6	...	6	60	200	... ...
15	Methodist Episcopal, South	1848	8	7	14	29	3	7	222	725	210.34
16	Berlin Foundling Hospital	1850	1	1	4	6	...	...	80	...	... ...
17	Wesleyan Missionary Society	1852	19	8	5	32	5	31	935	520	600.00
18	Woman's Union Mission	1859	...	...	5	5	...	6	17	105	8.00
19	Methodist New Connexion	1860	7	4	...	11	...	34	1,218	162	100.25
20	Baptist Missionary Society (English)	1860	19	15	...	34	1	8	1,062	160	450.00
21	Society Promotion Female Education...	1864	...	...	5	5	...	...	...	273	... ...
22	United Presbyterian, Scotch	1865	6	5	1	12	...	13	634	50	250.00
23	China Inland Mission	1865	123	52	90	265	12	73	1,932	173	401.34
24	National Bible Society of Scotland	1868	4	2	...	6	...	42	...	...	... ...
25	United Methodist Free Church	1868	3	3	...	6	...	11	306	77	240.00
26	American Presbyterian, South	1868	10	6	4	20	...	4	83	260	72.00
27	Irish Presbyterian	1869	3	3	...	6	...	...	25	5	... ...
28	Canadian Presbyterian	1871	2	2	...	4	2	46	1,765	527	975.60
29	Society Propagation of the Gospel	1874	4	2	2	8	...	...	...	...	... ...
30	American Bible Society	1876	8	4	...	12	...	60	...	...	... ...
31	Established Church of Scotland	1878	3	3	...	6	...	3	30	80	... ...
32	Berlin Mission	1882	4	4	1	9	3	21	500	70	... ...
33	General Protestant Evangelical Society	1884	1	...	...	1	...	...	...	...	... ...
34	Bible Christians	1885	4	1	...	5	...	...	...	...	... ...
35	Foreign Christian Mission Society	1886	5	2	...	7	...	1	...	32	... . .
36	Book and Tract Society	1886	1	1	...	2	...	...	...	...	... ...
37	Society of Friends	1886	1	1	...	2	...	...	...	...	... ...
38	Independent Workers	...	4	1	3	8	...	...	30	40	4.00
	Total, December, 1887	...	489	320	231	1,040	175	1,316	32,260	13,777	$38,236.70
	Increase over 1886	...	43	4	74	121	35	20	4,260	198	$19,862.14

First-fruits on the Borders of Thibet.

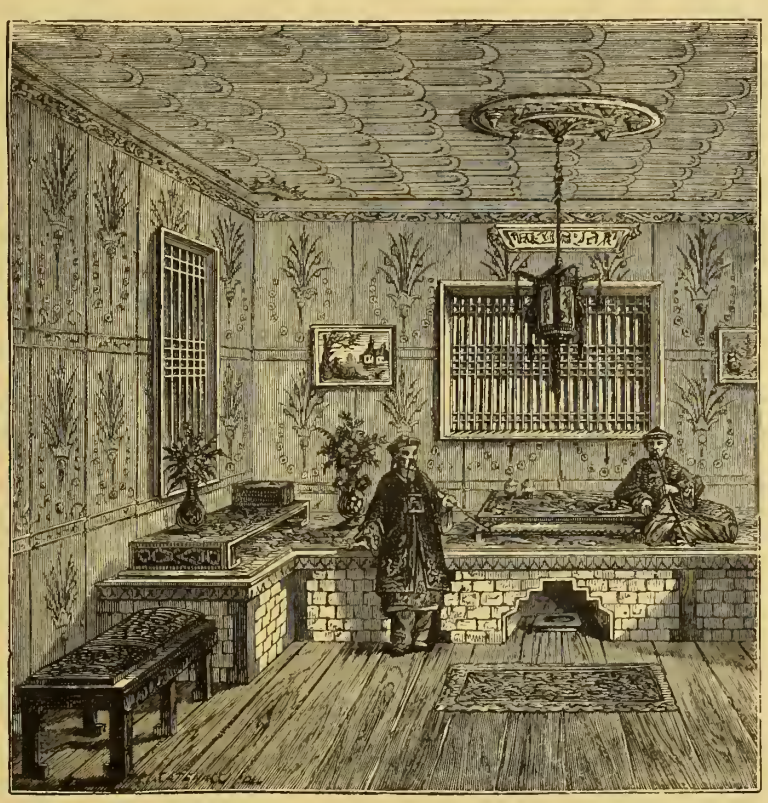
BY MR. W. F. LAUGHTON.

SI-NING, *November 29th*, 1888.—We have to praise GOD that one family have put away their idols, and I believe that the man is truly converted; his name is Wang. You will be interested to hear his story.

On Lord's Day, October 30th, at our usual 11 o'clock service, about a dozen men were present. After singing one or two hymns, I began to preach from 1 Tim. ii. 5, 6. I noticed that one man was paying very marked attention, and I was led to ask one or two questions:—"Do you know that you are sinners?" This was answered by a grave nod of the head. "Have you any way by which your sins may be forgiven?" A sad shake of the head. All the time I was preaching, the man Wang kept his eyes fixed on me; but while I was occupied with the last hymn, he left, and I did not see him until the Thursday following. Then he came round to inquire more about the Doctrine, and said he was convinced of the truth of our teaching, and desired to become a Christian. I gave him the four Gospels and Acts, and told him that I was leaving for T'a-erh-sï,* and so there would be no preaching next Sunday.

When at T'a-erh-sï, going out on Tuesday to sell Scriptures, I met Mr. Wang just at the door of our room. On asking what he had come about, he said he had not come on business, but only to see the festival. He accompanied me to the (Lamas') Monastery, and told me that he had read the books I had given him, and was more and more convinced of their truth. He asked when I was going home, and when I replied, "Next day," he said, "I am going too." Rather strange, I thought, that he should have come all the way from Si-ning, have no business to transact, spend most of his time with me, and return at the same time. But it was easy to see that the SPIRIT was striving with him, and that he wished to be taught.

We left for home on Wednesday, and arrived about five p.m. We had not been in the house half an hour before a visitor was announced. I went into the guest-room, and found that it was my friend Mr. Wang. He had brought back the four Gospels and Acts, and wished to get a New Testament, that he might read more about the wonderful Doctrine of salvation. He told me that he had ceased to worship idols and his ancestors. I had a long conversation with him, and pointed out the way of



A SITTING-ROOM IN NORTH CHINA.

* Or Kum-bum, where a Thibetan festival is annually held.

salvation more fully. Taking away the New Testament, he went home, but returned next day to say that he was an opium-smoker, and to ask if I could help him to break it off; "because," said he, "I cannot continue that sin and be a disciple of the LORD JESUS." I told him that the greatest sinner could be saved; and he replied, "Yes, I know that; because 'whosoever cometh unto Me, I will in no wise cast out.'" Since then he has been taking opium-medicine, and is doing well. On Sunday, November 13th, he brought his boy, aged thirteen, with him to worship; his wife smokes opium, but we hope to see her out on the LORD'S side.

That evening my wife and I definitely asked for several souls before December 31st, pleading the promise, "Whatsoever ye ask in My name," etc. On Monday evening Mr. Wang came in, and again I had a long conversation with him. He there and then promised to renounce all idolatry, and to accept CHRIST as his Saviour; and next day he brought us his idols, ancestral tablets, and books, etc. Ever since, he has been going on to know the LORD, is anxious to witness for Him, and has asked for baptism. We trust to have others to receive with him before long.

Our woman servant also says she believes; and there certainly is a great change in her life. Her daughter, who had often heard the Gospel and seemed very anxious to know more, was taken ill a few days ago. My dear wife went to see her, and found her very ill with diphtheria. We gave her some medicine, and did for her what we could, letting her mother go and nurse her for a few days. When the mother returned, she brought the message from her daughter that she believed in JESUS, and knew that He had forgiven her sins. Join us in praising GOD for these tokens of blessing here, and in asking that many more may be added to the LORD.

You will see from my diary that we have not been altogether free from persecution. Pray for us; and above all, ask that we may be instant in season and out of season, and that the Word may have free course and be glorified.

The Last Words and Last Hours of Mr. Elliston.

THE following extracts from the letters of our departed brother, Mr. Elliston, to his friends will, we feel sure, be read with interest; especially the unfinished letter to Mr. Sharp from Hwai-luh:—

EN ROUTE.

Oct. 11th.—The first officer was at the dinner table with us, and just at that time we had a sharp shower with freshening wind. These signs caused him to foretell a heavy blow by midnight, but prayer is a factor in the weather that can hardly be estimated by those not in the secret. The wind dropped altogether by tea-time.

Oct. 24th.—Reached Penang at 1.15 a.m. Mr. Hocquard, a missionary, came to see us at 7 a.m. We did not go ashore as the weather was very hot and small-pox prevalent. There are 100,000 people on the island of Penang, and only one missionary to work among people speaking thirteen dialects.

Shanghai, Nov. 7th.—We have had many answers to prayer by the way, and I hope now we may be prospered, so as to get up in time to travel from Tien-tsin to Pao-ting Fu by boat before the river freezes. Don't fear, for GOD is taking care of us. And now may He bless you all very much indeed, and fully supply all your need. *Look up!* we are travelling home. The day is far spent, and the night is coming; yes, and the crowning day also. Good-bye for the present.

Pao-ting Fu, Nov. 28th.—Never fear about us. Remember in Whose care we are. *Trust Him. Serve Him heartily.*

LETTER TO WM. SHARP, ESQ.

HWAI-LUH, *Dec. 21st.*—At last I have reached this city, and am here alone with JESUS. My wife and children are at Pao-ting Fu, 120 miles from here. Mr. Hudson Broomhall started with me, but had to go back after two days' journey for medical help. He had, of course, to take his servant with him, so I am of necessity compelled to buy my own bread on the street, and this throws me more among the people, and leads to opportunities of preaching. On the whole, I have had a friendly hearing, but the Gospel is not always acceptable. However, I started at that point, as starting at any other often means never reaching it. A man thirty years of age looked me up, and sat in my room at the inn for a long time talking of GOD'S salvation. His questions and my answers might interest you, for they are constantly repeated:—

"Can JESUS hear what you are saying now?"

"Yes. He is here and everywhere, though we cannot see Him. He is with my wife at Pao-ting Fu, and with me here."

"It is very wonderful."

"Yes; but there are many things we do not understand. You do not understand how birds and beasts live or die, but you know they do. You do not know how heaven and earth were made. JESUS knows, and He knows how to save us."

"Does your Emperor send you?"

"No; the religion has nothing to do with Emperors as such. Our Queen is a Christian, but we come for JESUS. He died for us, and wishes us to come."

"How much do you get for coming?"

"Enough for food and clothes and a little more, for our FATHER is rich and kind. We are contented with what we get, and if we run short we pray."

"Are not mending roads and relieving poverty good deeds?"

"Certainly they are. If I were rich I would do it, but it cannot save any one. Mr. Broomhall had to turn back because of illness. If he had spent lots of money it would not heal his bodily disease. He must see the physician. Then certainly these good deeds cannot cure our souls. Only JESUS can do this."

This afternoon I sat for more than an hour in the shop where I buy my food, and talked from time to time to any who would listen. One man seemed struck, but the question, What is the difference between a dead man and

a living one? he could not answer, and I suppose had never thought about it. My explanation was: A dead man has eyes, mouth, ears, feet, etc., but he can neither see, speak, hear, or walk. The soul, that lived in his body as in a house, has gone—gone where? "I don't know at all." Either to heaven or hell, never to die, but to enjoy bliss or suffer for ever. The only way to heaven is GOD'S way, and GOD'S way is this, etc., etc.

I left one tract there, which I hope will be pasted on the wall. It was handed from one to another, and read by several. May the MASTER use it. We are short of books and tracts here, so I have to give sparingly: perhaps this is quite as good. To print here seems very expensive, and I am waiting though we have blocks to print from. We must not spend money too freely at first, or we shall give a wrong impression.

The Roman Catholics are very strong in a city twenty miles from here. I need not ask you to pray for the power of GOD to be seen here. I did not intend to write so much of my own sayings and doings as I have done. Writing a letter is a sort of company. Not a soul in the city seems to know the Gospel at all, as far as I have gone. My Chinese is poor, owing to my being absent from Chinese work for seven years, and coming to a district where the dialect is new to me. "Can these dry bones live?" It seems hard, but the heathen and these heathen *are* the LORD'S inheritance. This is a comfort. I am helpless, and sin tremendously strong. Pray for us here.

I will leave this letter unfinished, as I may be able to report the station opened before I can send it away.

FROM MR. HUDSON BROOMHALL.

TIEN-TSIN, *Jan. 25th.*—It has been my great privilege during the last few weeks to have been able to nurse Mr. Elliston during his late illness.

I have never before been so near to our eternal home as when I sat by his bed-side, while he entered the gates of that city where "they shall see His face." It was about the close of November when it was arranged for me to follow Mr. Elliston from Shanghai to Hwai-luh, and help him, if possible, to effect a settlement there.

On December 10th I arrived in Pao-ting Fu, where I found him waiting for me. After a few days' delay, getting some books, tracts, etc., and arranging for Mrs. Elliston's comfort during his absence, we started on Thursday, the 15th.

All that week I had been suffering from a bad lip, and I think I must have taken cold in it, for by the following Sunday it was much worse, and without free incision would be likely to cause a good deal of trouble. So we decided that the next morning I should return to Pao-ting Fu, while Mr. Elliston proceeded. He left me early on Monday morning, and, according to his own account, felt disinclined to eat any dinner that day; and by evening, when he arrived at Hwai-luh, had a very bad headache. In spite of being very poorly, he seems to have been about in the city during the week. On Saturday morning, the mail courier for SHAN-SI arrived there on his way to T'ai-yüen Fu, and found Mr. Elliston very ill. He was very kind, and did all he could, helped to engage a cart for him, and by noon enabled him to start back for Pao-ting Fu. On Monday, 26th, I was all ready to start again for Hwai-luh to rejoin Mr. Elliston, my cart being engaged for the next morning, when about three o'clock he returned looking very ill, and it was with difficulty that he walked from the cart into the house.

For several days it seemed uncertain what was really his trouble, but it proved to be typhoid fever, though in a mild form. His great weakness was the only thing that gave us any cause for alarm; but as he was able to take plenty of nourishing food, of course in a liquid form, we had every hope that before long he would be well again.

On Wednesday, January 11th, he became delirious; but this we were quite expecting, so did not regard it as especially unfavourable.

Early on Sunday, 15th, about 1 a.m., when watching with him, I found the temperature to be falling, and at the same time a very weak and increasingly rapid pulse.

Mrs. Elliston was sleeping in the next room, and I was glad when, a few minutes later, she came to inquire how he was. I had hesitated about calling her. We waited a little while, and then sent to ask Dr. Merritt to come; he had been very kind and attentive.

From then until about 1 p.m. we watched incessantly, thinking that any moment he might leave us.

About this time, he got some much-needed sleep, and for two days had hardly any waking moments.

On Thursday morning, about eight o'clock, I was resting, Mrs. Elliston having relieved me. There seemed a sudden change for the worse, his breathing being very laboured. It was soon very clear that our brother would not be long in our midst. Early in his illness he had said to me, "It may be an easy thing for a young single man to die, but it is not when you have a wife and two children." He felt it had not been an easy thing to reach the point of being willing to die, but he then felt he was ready if it was GOD'S will.

While delirious he prayed much for one and another, particularly mentioning his brother Fred, Highbury Hill Chapel, the Chefoo school, and some of the boys by name. The morning before he died, praying for Mrs. Elliston, he asked that GOD would comfort her every day. He also said to her later on, "You will be a widow—nay, you are one now."

It was within a few minutes of two o'clock on Thursday aft., Jan. 19th, that very gently he took a few slow breaths—such a quiet after the long struggle for life—and all was still. The silence seemed to say, "Entered into rest."

Most of the morning he had been much more conscious than for some time previous, and several times tried to speak; his tongue was very much swollen and articulation difficult, and it was seldom that we could understand what he said.

About a quarter of an hour before he died, as it seemed impossible for any change towards improvement, I asked Mrs. Elliston for permission to tell him he was dying, and in a few words I told him he was going to be with CHRIST, which is far better, and then a few such verses as I felt I should like to hear were I dying:

> "Yes, and when that world's glory
> Is dawning on my soul,
> Tell me the old, old story,
> CHRIST JESUS makes thee whole."

He was too weak to respond, but we could see clearly that he assented and understood what was said.

Though my heart was sad at his leaving us, yet it was full of joy as one thought of the blessed hope that belongs to every Christian. Wondrous grace that can make such a glory hang over a death bed!—that gives to unworthy sinners the promise of being "for ever with the LORD."

The Sunday before we started for Hwai-luh, Mr. Elliston preached his first and last sermon to the Chinese since arriving in China this time, from the text, "Be ye also ready, for in such an hour as ye think not the SON of man cometh."

Mrs. Elliston, in sending us extracts from her husband's last letter to her, written at Hwai-luh after his illness commenced, says:—"He had a time of severe trial and temptation at Hwai-luh, but he said that GOD conquered gloriously. While there he thought he might die alone, and told me that he had much time for communion with GOD and prayer."

HWAI-LUH, *December 20th.*—After breakfast I went out for an exploration. I walked round the city from W. to E. and then through the streets from E. to W. I tried to bargain about printing tracts, but 6 cash each was the lowest offer, so I declined. I took another walk, and entered the south gate, and again, at about 3.30, I went out eastward. As I was thinking about whiling away the time, my message came, "Go and preach, and look for the power of the SPIRIT." How can a Christian have nothing to do in a heathen city? I had received very little notice all day, but I soon saw a group of men talking, and one burst out laughing at me. I walked up to him and asked his name, and his manner changed. I remained there for some little time, and to the best of my ability preached the Gospel; my audience was quiet and friendly.

On my return a carter looked me up, and inquired if I had a tract I could give him. For more than an hour we talked about GOD'S Way of salvation, and the man seemed really sincere. There are native Christians in his village, south of Tien-tsin. I hope the seed sown may bring forth fruit, and if my first day here results in one more being brought to JESUS, shall we not rejoice?

No one knows what it is to face a heathen city, with no friends near, until they try it. One lesson that comes to me to-day is the absolute importance of utter consecration of all to Jesus, if we would have His power upon us. Can you and I leave all with Him—life, death, health, comfort, dear ones? May God help us! Missionary life, according to God's idea, is wonderfully happy. Compromise means weakness and clouds.

It is expedient and necessary for me to be alone with GOD for a few days, I think; perhaps this is the only way of learning what the MASTER has to teach. Oh that the MASTER would come! We must prepare His way. Now, good night. May GOD'S blessing be on you and the dear boys!

Dec. 21st.—The shortest and darkest day. May every day be brighter and brighter in Hwai-luh for ever! The heathen *are* His inheritance. This city *is* His. Why any doubt or uncertainty?

From all I can gather, a house might be obtained without difficulty. My explorations to-day have shown that the population is larger than I thought. My first audience to-day sneered at the Doctrine, and raised the question, "How can He who died Himself save others?" But the simple Gospel is the power of GOD, and by His help I will preach only JESUS. I had a friendly hearing from some people in a large shop, who saluted me as I returned. The carter came again, and sat a long time. He wants to break off opium, so I have sent him to Dr. Mackenzie. The people say that eight-tenths of the population smoke opium. I sat a long time in the afternoon in an eating-house, and preached to the people who came in. All were friendly, and listened well. It will need the power of GOD to use me, for I am helpless. "Lo, I am with you," will suit both of us. We must reckon ourselves dead, and have fellowship in His sufferings.

Dec. 22nd.—I have been out very little to-day. In prayer this morning the promise came home, "If ye shall ask anything," and trusting the promise, I asked the inn-keeper to seek a house for us. He is intimate with the mandarin, and is, I think, the best man I could go to. Rents are high here, and there is much business. Psalm cxlv. and cxlvii., 3-5 are a help to me to-night. I have had much talk with my inquirers to-day.

Dec. 23rd.—To-day I walked a little more than yesterday, but I do not preach in the street, as I am not well understood, and I have better opportunities here. Several people have come in to listen and ask questions, and more than one explained that the work of CHRIST was substitutionary, that sin was a heavy burden, and He came to carry it and set us free.

Native Conference in T'ai-chau, Chek-kiang Province.

FROM REV. W. D. RUDLAND.

WE began the new year by a conference of our native helpers, which proved to be a time of refreshing. We were glad to see so many whom we knew years ago as heathen now as fellow-workers in the grand work of winning souls for CHRIST. They were just as glad to see us again.

Most of our workers arrived on Tuesday morning. We spent some hours in talking over the things which had taken place during our absence. In the evening we had a prayer-meeting, or rather a praise-meeting—thanksgivings were so prominent.

On Wednesday morning the conference was commenced by a hymn, prayer, and Psalm xxiii. Then I told of the progress of the work at home, and about "the hundred" new workers, for whom they had prayed. I also told them that the LORD had provided the means to build the new chapel we so much need. We sang a hymn, and several prayers and thanksgivings followed.

In the afternoon we had reports from each of the stations—no mere dry statistics, but accounts of the real state of the work. The attendances do not seem to have decreased during our absence, but rather the reverse. Cholera visited our district, as well as others along the coast, and we lost several members by it. In two of our out-stations the Sunday services are now conducted by voluntary workers. We trust ere long to have the work in another carried on in the same way.

It is very encouraging to see how the work of the Bible-women is beginning to tell. Of thirty-two candidates sixteen are women. May their number increase!

The native contributions, too, show signs of improvement, and 14 dols. 10 cents were handed to me for the building fund. This sum, coming in just now when provisions are dear, is very encouraging. One donation deserves special notice. One of our members had no tidings of her husband for seven years. She prayed that GOD would either send him home or give her some clue as to where he was. Some time after, hearing that he had been seen in the city of Hang-chau, she determined to go in search of him, and went with a letter of introduction from our native pastor to the pastor there. She was kindly received, and helped in her inquiries; but it was six months before she found her husband, now an opium-smoker. Having no family, she took a place as a servant

at Dr. Main's, of the C.M.S., sent 2 dols. as a thank-offering for having found her husband, and got him into Dr. Main's hospital, to be cured of opium-smoking. We hope that through the influence of the doctor, and in answer to the prayers of his wife and many others, he may be saved. The woman was so poor that she only got to Hang-chau by walking most of the way—about 190 English miles! This makes her gift the more liberal.

Our conference was closed on Thursday afternoon by addresses from several of our native helpers, and by the breaking of bread. The room was packed in every corner, and the LORD'S presence was very manifest. My thoughts went back to 1870, when we first came here, and found only two native Christians. Now there were a dozen native helpers around us, and many Christians. I mentioned it, and several gave thanks to GOD for what He had done, and asked Him to do still greater things. He has promised, and I believe He will do it.

Extracts from Letters from Miss F. Boyd.

DEC. 21*st*.—You see I am on my way inland, and glad to be so. I left Shanghai on Monday night. Miss Black and Mr. Stevenson saw me on board my little boat. I had a walk yesterday, and have had two to-day, and a little talk with several groups of country-women, and one with my head boatman.

Fri. aft., Dec. 23rd.—I think I never saw a more lovely day than this. The route by this canal is as flat as any one could possibly pass through, and yet to-day, with a cloudless sky, I cannot look out at my little window without joining the song of praise which nature is singing. The sun has been shining on and through the tall grass and trees here and there, and all the shades of red, yellow, and brown have been exquisite. Even the thousands of mulberry trees with their bare, crooked little branches seem to share the general glow, and little houses, temples, bridges and boats look picturesque. Yesterday was also a lovely day. By 1.30 we reached the half-way city between Shanghai and Hang-chau, and my boatman said we could go no farther, as there is no safe place to anchor. So I had two walks—the second was very pleasant. As I passed a small house a little girl beckoned me to come and sit down; seeing two women at work I went in. One of them interested me much; she certainly seemed to pay more attention to what was said than to me. Some men also listened attentively. We had two or three other talks with countrymen. What could these poor people take in of the message I wanted to give them? If Christians feel sad at leaving people and places where they have spoken for years, how must *we* feel in leaving people to whom we have spoken *once* a few words of truth? Oh! it is time for many at home to rise up and come away from those who have heard and neglected so long, and to give some of these benighted ones a chance to hear and live.

A TARTAR LADY.

Since writing the above we have come into Sah-men Hien at a water-gate; here we are to pass the night. I hope to get to Hang-chau before Sunday; if not I shall have to spend Christmas day on my little boat. Well, I might be much worse off.

I was interested to-day in our Bible Union chapter to find the watches mentioned (Lam. ii. 19). I have been hearing the night watchmen several times beating the watch during the night. I have also been reminded of the Chinese proverb which says, "One dog barks at nothing, and a hundred bark at him."

Dec. 26th.—I reached Hang-chau early yesterday morning, after a very slow journey from Shanghai. I enjoyed it notwithstanding the cold. On my arrival here it was very pleasant to hear Dr. Main's cheery voice, "Well, Miss Boyd, welcome back to China," and I was soon up at their house. The friends press me to stay till Wednesday; then I hope to go on to Shao-hing.

Shao-hing, Jan. 9th.—I am thankful to find I can go to my old district, for a time, at any rate. Mr. and Mrs. Thompson write saying there is a room and a welcome awaiting me. I do not know how to give you any idea of all the LORD'S loving-kindness to me by the way. There have been experiences decidedly painful, especially during the voyage between Singapore and Hong-kong, when it was so rough all the port-holes were shut, and the smell of the opium we were conveying from India to China was most overpowering. There is England, *opium* and *missionaries* contradicting each other! The Lord help us as a people to deliver ourselves from this terrible trade. That judgment will come upon us for it I cannot doubt for a moment, and in praying about it lately I feel I can only ask that the judgment may be mitigated. I cannot ask GOD to withhold what we so righteously deserve, for it is a terrible national sin.

The Need of the Si-ch'uen Province.

EXTRACT FROM A LETTER FROM THE REV. W. W. CASSELS.

BOAT on the Yang-tse, *Dec. 21st.*—A party of four, we are still daily pursuing our way westward up this great river, at an average speed of some thirty miles a day or less. Our boat is for the most part drawn by trackers, just like our canal barges are at home; but the swift current, the frequent rapids, and the absence of anything in the shape of a tow-path make our progress much slower than that of our English barges. But we are very happy and comfortable on the boat, and so the time does not hang heavily. There is reading and writing, the study of Chinese, and frequent meetings for prayer and praise, and Bible-reading to take up our time. Besides this, however, I avail myself of every opportunity of getting on the bank for preaching and selling books to the people of the places that we pass.

Last night after dark we reached the city of Feng-tu. So at half-past six this morning I went on shore with the Christian native who is with us, armed with some two or three hundred little books and sheet-tracts, bent on snatching time to do a little work before we had to pass on our way. By nine o'clock we had sold out completely, and had to return to the boat, for the boatmen (whose boat and services are engaged for the whole distance to Chung-k'ing, and not by the day) were impatient at the delay.

It was like casting a small handful of seed down in the midst of a large field and leaving it uncared for—a prey to the hungry birds, to the unfruitfulness of the soil, and to other chance evils which would all combine to render it useless. But we can and do water it by prayer, and we are sustained by the promise: "Cast thy bread upon the waters, and thou shalt find it after many days."

This journey has made me realize in a much more vivid way than before, the needs of this vast province of Sï-ch'uen. Feng-tu is the *sixth* large city that we have passed in this province, not reckoning the many unwalled market-towns. The population of these places varies from 30,000 in the smaller cities, up to ten or twelve, or even fifteen times that number in the larger cities. They have been visited occasionally by agents of the Bible Society with Scripture portions. But apart from this, nothing is being done for these thousands of souls—nay, millions of souls. I saw two little beggar boys in the city this morning standing outside one of the native eating-houses, their naked bodies (for they had but the merest rag upon their loins), all begrimed with dirt, and their faces pinched with cold and hunger. People passed into the shop and fed to the full, and crowds of well-fed people brushed past them in the street, but no one took any notice of them or seemed to care for their state.

They were heartless people in that town not to do something substantial for these tiny starved beggar boys, were they not? But is not the Church of GOD more heartless to leave the heathen thus to perish for lack of the bread of life? How utterly insignificant was the only work that I could do in passing through this morning; and when will there again be any one there to witness for GOD? It may be even years at the present rate.

And in what a pitiable state these cities are being left! Take this town of Feng-tu, for example. It may indeed be said to be situated where Satan's seat is, and the broad road to destruction seems to pass down right through it. Let me tell you something about it. Just outside the city, on a beautifully-wooded hill, is situated a famous temple to the king of the Chinese "Inferno." Twice a year crowds of pilgrims assemble to worship before some of the 2,000 idols this temple is said to contain, and more especially to endeavour, by a few sticks of incense, a pair or two of candles, and a certain number of prostrations, to propitiate this terrible being, who is supposed to have power to punish them more or less severely when they pass from this world into darkness. In this temple there is said to be an entrance to the lower world, and report says that those who live nearest to it can at times hear the groans of the tormented in the regions below.

The large number of shops in the city for the sale of the incense, candles, and paper used in idol-worship shows how great must be the traffic in these things, and how constant the stream of devotees who visit the place. I hear, too, that it is a common piece of advice to offer to notorious ill-livers or evil-doers, "Go to Feng-tu and worship before the Prince of Hades."

Chinese idolatry seems to be very largely devil-worship, that is to say, it is an attempt to propitiate the evil spirits, whose malice these people so much fear. Here at Feng-tu we have an instance of their fear of spirits.

The old city, being situated low down near the river, was subject to periodical floods when the Yang-tse overflowed its banks. For this reason a new city was built farther away from the river, containing residence for the mandarin and the other official buildings.

The new city, however, does not appear to have been used very long before the evil spirits began to trouble the people, from the mandarin downwards. They became convinced that the place was haunted, so mandarin and all hastened to leave the new city in the hands of the ghosts and any poor or more venturous people who still remained, and to betake themselves to the old city, preferring to suffer the inconveniences and dangers of the periodical floods rather than meet the supposed inundation of malignant spirits.

"A plan for the removal of the fear of death and devils" is the remarkable title of a little tract written by Mr. Baller, of our Mission, of which I have distributed not a few thousands. Most eagerly do the people scan the characters, for the title holds out to them what they so much desire. Who will come and help us to tell these poor benighted people of this plan?

Who will come and by living in their midst show them practically that this plan which we know of really does succeed, taking away all fear from the fearful, and giving peace to the troubled heart?

I am writing now at a later day (Christmas Eve). Since I began this letter we have left behind us another large city with a population, according to the inquiries which I made, of some three hundred thousand souls.

Whilst we are in the neighbourhood of each city we plead for it very specially before our GOD, and ask Him to send forth truly-called labourers to occupy it, and all of them for Him, to make them centres of light instead of centres of darkness.

Oh that He would impress His "Go" deeply upon some hearts with reference to these cities, and oh that they would receive His word and come forth to obey it!

These cities are in our district; that is, in the district in Eastern Sï-ch'uen which has been especially set apart

for work on Church of England lines, and for those who, believing these lines to be Scriptural, are anxious to work on them, whilst, of course, maintaining the deepest brotherly love and goodwill towards those who in these immaterial things see differently. Who will come forth and help to wipe off the blood of the heathen from the Church's robes?

I am praying that GOD would lay the burden of this district upon many souls, and that they may give themselves over into His hands for it. Some would come personally. Others would come by deputy, if they are clearly kept from having the privilege of coming themselves. Some would set themselves to *daily, systematic, continuous, believing prayer* for the out-pouring of the SPIRIT upon the workers and the work. Others might have the privilege of giving of their means for the carrying on of the work here, while there may be a few, too, who, called by GOD to other work themselves, would especially bring its claims before those who are at liberty to come.

The cities I have spoken of lie only upon one side of this great district. There are, besides, numbers of other cities in the interior parts, and on the other sides of the eastern part of Sï-ch'uen. In all these, too, there are lost sheep to be found, there is the Gospel to be proclaimed by word and by living witness, there is GOD to be glorified by the subjection to Him of these usurping idols, and demons, and spirits of sin.

Since I have been out here I have felt so much how deeply we need the help of labourers at home for missionary work, as well as a very large addition to the number of actual labourers on the field. And of these home labourers the most important will be those who give themselves to the work of prayer.

In this pleading for prayer I am not going beyond Scripture limits. Remember how the Apostle St. Paul pleaded for the prayers of GOD'S saints.

"I beseech you that ye strive together with me in your prayers to GOD for me" (Romans xv. 30).

"Ye also helping together on our behalf by your supplication" (2 Cor. i. 11, A.V.).

"Praying...for all saints, and for me, that utterance may be given me" (Eph. vi. 18, 19).

"This will turn to my salvation through your prayer," etc. (Phil. i. 19).

"Withal praying for us, too, that GOD may open unto us a door of utterance" (Col. iv. 3).

"Finally, brethren, pray for us, that the word of GOD may have free course and be glorified" (2 Thess. iii. 1).

And how encouraging it is to remember that those who help together by prayer, etc., will have the same reward and the same joy as those who actually labour on the field, those who support the labourers as the labourers themselves. The same medal is on the breasts of the men that kept the base of communication as is on the breasts of those who actually stormed the works at Tel-el-Kebir. And this is the law of the kingdom of heaven. "As his part is that goeth down into the battle, so shall his part be that tarrieth by the stuff, they shall part alike" (1 Sam. xxx. 24). "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward....And whosoever shall give to drink unto one of these little ones a cup of cold water...he shall in no wise lose his reward" (Matt. x. 41, 42).

I speak of course of those who are clearly denied the privilege of actually giving personal service on the field, not of any who may be shirking their responsibilities and refusing to listen to the call of GOD.

Brief Notes.

Rev. B. BAGNALL writes from P'ing-yang Fu on Nov. 28th:—"We had a most happy time at Hoh-chau with our sisters, Misses Reuter and Jakobsen. Their work is most encouraging, and the work in general around Hoh-chau is very cheering. Twenty-seven were received into the Church at that place last month. I am sure that Misses Burroughes and Stewart will gain good experience there. Misses Scott and Miles are very happy, and enjoy their journey. It is nice for them to see a little of the work before reaching Ta-ning. We are very thankful for such reinforcements as have come to us. Our brothers Russell and Folke seem men of the right sort; we are hoping great things from them, by GOD'S blessing."

Dr. PRUEN wrote from Chen-tu on Dec. 28th:—"Since the middle of August I have seen patients at the dispensary two days a week, and have had over 300 cases. Rather more than half of them were women and children. Cases of malarial fever, worms, dyspepsia, diseases of the skin, varied from thirty-nine to forty-nine cases each; there were twenty-seven cases of diseases of the eyes, and nearly a hundred cases of abscesses, ulcers, anæmia, asthma, bronchitis, etc. Most of the patients paid more than two visits, and nearly all heard of the good Physician."

Mr. GEORGE MILLER writes from Ning-kwoh, GAN-HWUY Province, on November 1st: "You will be glad to learn that since I wrote you last, seven others have been baptized—four of them at Tai-p'ing Fu, and three in this city. We have other candidates who are being kept back that we may have further evidence that they have really 'passed from death unto life.' Pray that I may have special guidance with regard to inquirers who are anxious to enter the Church, and also as to establishing country work."

Mr. ARMSTRONG writes from Ta-ku-t'ang on January 26th:—"The work goes on about as usual here. You know that this is a very hard place, and therefore needs extra waiting upon GOD; please remember us. As to health, I think that one a good deal run down could not be here very long without picking up again."

Rev. H. W. HUNT writes, nearing Penang, Feb. 24th:—We had nice meetings on board the *Kaisar-i-Hind*, addressed by Mr. and Mrs. Pigott, Miss Guinness, and myself. One soul was saved, and made a bold confession; another seemed to be just entering the door of the kingdom when we left the vessel. Others seemed seriously impressed. We are going to follow up this work with prayer and correspondence, and now that we have entered the *Deccan* are already looking for a sign that your prayers for us are being answered.

We are joyful in knowing the beginning of the "hundredfold," and, painful as the separation from loved ones is to all of us, we may all rejoice in the certainty of not only meeting never to part again in the better world, but of being able to say besides, "Behold I and the children whom Thou hast given me." Then, in the midst of that great family, what a thrill will go through us all as we hear the "well done" of our beloved MASTER.

SHAN-SI PROVINCE.—There has been quite an epidemic of typhus fever, and telegraphic intelligence informs us of seven cases, all followed by recovery, save one. Mr. Terry has been called home, and his young wife, so recently married, is left a widow. We ask prayer for our bereaved sister.

Missionaries of the China Inland Mission.

"BRETHREN, PRAY FOR US."

	Date of Arrival.
J. H. Taylor, *Director*	1854
Mrs. Hudson Taylor	1866
James Meadows	1862
Mrs. Meadows	1866
George Stott	1866
Mrs. Stott	1870
J. W. Stevenson	1866
Mrs. Stevenson	1866
J. Williamson	1866
Mrs. Williamson	1875
W. D. Rudland	1866
Mrs. Rudland	1875
John McCarthy	1867
Mrs. McCarthy	1867
J. E. Cardwell	1868
Mrs. Cardwell	1868
Charles H. Judd	1868
Mrs. Judd	1868
Miss Turner	1872
Fredk. W. Baller	1873
Mrs. Baller	1866
Benj. Bagnall	1873
Mrs. Bagnall	1880
A. W. Douthwaite, M.D. (U.S.A.)	1874
Henry Soltau	1875
Mrs. Soltau	1883
George King	1875
Mrs. King	1883
J. Cameron, M.D. (U.S.A.)	1875
Mrs. Cameron	1883
George Nicoll	1875
Mrs. Nicoll	1879
G. W. Clarke	1875
Mrs. G. W. Clarke	1880
J. F. Broumton	1875
Mrs. Broumton	1879
G. F. Easton	1875
Mrs. Easton	1881
Miss E. Wilson	1876
Edward Pearse	1876
Mrs. Pearse	1875
George Parker	1876
Mrs. Parker	1880
Horace A. Randle, M.D. (U.S.A.)	1876
Mrs. Randle	1878
R. J. Landale, M.A.	1876
Miss. Horne	1876
Charles G. Moore	1878
Mrs. Moore	1878
A. C. Dorward	1878
Samuel R. Clarke	1878
Mrs. S. R. Clarke	1878
Frank Trench	1878
Miss Fanny Boyd	1878
Edward Tomalin	1879
Mrs. Tomalin	1866
John J. Coulthard	1879
Henry W. Hunt	1879
Mrs. Hunt	1878
Thos. W. Pigott, B.A.	1879
Mrs. Pigott	1882
W. L. Pruen, L.R.C.P.	1880
Mrs. Pruen	1876
Mrs. Schofield	1880
Miss C. M. Kerr	1880
William Cooper	1881
Mrs. Cooper	—
David Thompson	1881
Mrs. Thompson	1883
Arthur Eason	1881
Mrs. Eason	1881
George Andrew	1881
Mrs. Andrew	1882
H. Hudson Taylor	1881
Mrs. H. H. Taylor	1884
E. H. Edwards, M.B., C.M.	1882
Mrs. Edwards	1882
W. Wilson, M.B., C.M.	1882
Mrs. Wilson	1883
Mrs. Elliston	1882
Mrs. Riley	1882
Miss S. Carpenter	1883
Miss M. Carpenter	1883
Fredk. A. Steven	1883
F. Marcus Wood	1883
Mrs. Wood	1883
Henry Dick	1883
Owen Stevenson	1883
Miss J. Black	1883
W. E. Burnett	1883
Mrs. Burnett	1881
Miss S. Seed	1883
Miss L. Malpas	1883
A. Langman	1884
Thomas King	1884
William Key	1884
Mrs. W. Key	1884
Miss Whitchurch	1884
Mrs. Cheney	1884
Thomas Windsor	1884
Edward Hughesden	1184
Miss Emily Black	1884
Miss Emily Fosbery	1884
Miss Mary Williams	1884
Chas. F. Hogg	1884
Mrs. Hogg	1883
J. McMullan	1884
John Finlayson	1884
J. A. Slimmon	1884
Miss Cath. A. Todd	1884
Miss M. Hudson Taylor	1884
Miss Mary Black	1884
Miss Annie R. Taylor	1884
Miss Ellen A. Barclay	1884
H. Parry, L.R.C.P., etc.	1884
Mrs. Parry	1884
Miss A. G. Broomhall	1884
A. Hudson Broomhall	1884
Miss Maria Byron	1884
Duncan Kay	1884
Mrs. Duncan Kay	1884
George Miller	1884
William Laughton	1884
Mrs. Laughton	1885
Stewart McKee	1884
Thomas Hutton	1884
Mrs. Hutton	1885
Charles Horobin	1884
John Reid	1884
Albert Phelps	1884
Miss C. K. Murray	1884
Miss M. Murray	1884
Miss Macintosh	1884
Miss Agnes Gibson	1884
Miss McFarlane	1884
Miss Lily Webb	1884
Miss Alice Drake	1884
Miss Eleanor Marston	1884
Herbert L. Norris	1884
F. T. Foucar	1885
T. James	1885
John Smith	1885
W. J. Lewis	1885
Mrs. Lewis	1886
Stanley P. Smith, B.A.	1885
C. T. Studd, B.A.	1885
W. W. Cassels, B.A.	1885
Mrs. Cassels	1886
D. E. Hoste	1885
M. Beauchamp, B.A.	1885
C. H. Polhill-Turner	1885
A. T. Polhill-Turner, B.A.	1885
F. W. K. Gulston	1885
Mrs. Gulston	1882
Richard Gray Owen	1885
Mrs. Gray Owen	1883
Maurice J. Walker	1885
T. E. S. Botham	1885
W. T. Beynon	1885
Mrs. Beynon	1886
Miss Jennie Webb	1885
Miss Jane Stevens	1885
T. G. Vanstone†	1885
Mrs. Vanstone	1887
S. T. Thornet	1885
W. Hope Gill	1885
D. M. Robertson	1885
J. A. Heal	1885
R. Grierson	1885
J. R. Douglas	1885
M. Harrison	1885
Miss J. D. Robertson	1886
Miss L. E. Hibberd	1886
Miss S. E. Jones	1886
Miss C. P. Clark	1886
Miss S. Reuter	1886
Miss A. S. Jakobsen	1886
Mrs. Terry	1886
Miss Jane C. Oliver	1886
Miss E. C. Fenton	1886
Miss F. R. Kinahan	1886
Miss Tapscott	1886
Miss L. Davis	1886
Miss Fausset	1886
Miss C. Littler	1886
Miss Annie Say	1886
Arch. Orr Ewing, jun.	1886
Eldred S. Savers	1886
Geo. Graham Brown	1886
Andrew Wright	1886
J. C. Stewart, M.D. (U.S.A.)	1886
W. S. Johnston	1887
Frank McCarthy	1887
John Brock	1887
Wm. Russell	1887
John Darroch	1887
Erik Folke	1887
F. Dymond†	1887
S. Pollard†	1887
Miss P. L. Stewart	1887
Miss G. M. Muir	1887
Miss Kate McWatters	1887
Miss E. J. Burroughes	1887
Miss F. M. Britton	1887
Miss Emily M. Johnson	1887
Miss Annie McQuillan	1887
Miss Caroline Gates	1887
Miss J. A. Miller	1887
Miss Maggie MacKee	1887
Miss Harriet K. Parker	1887
Miss Ella Webber	1887
Miss C. Groves	1887
Miss Ada E. Knight	1887
Miss Louisa K. Ellis	1887
Alex. Armstrong	1887
Mrs. Armstrong	1887
Miss M. E. Scott	1887
Miss Alice A. Miles	1887
Miss Harriet A. Judd	1887
Miss Emma Culverwell	1887
Miss L. M. Forth	1887
A. Hoddle	1887
J. O. Curnow	1887
A. H. Faers	1887
I. F. Drysdale	1887
D. J. Mills	1887
Jas. Adam	1887
Arch. Gracie	1887
Ed. Tomkinson	1887
Mrs. Tomkinson	1887
Miss E. Maud Holme	1887
Miss H. R. Waldie	1887
Miss A. K. Ferriman	1887
Miss S. E. Bastone	1887
Miss A. K. Hook	1887
Miss Harriet Cutt	1887
Miss Emma Fryer	1887
H. N. MacGregor	1887
J. A. Stooke	1887
Mrs. Stooke	1887
A. Ewing	1887
D. Lawson	1887
A. H. Huntley	1887
Miss Florence Ellis	1887
Miss Clara Ellis	1887
Miss Williamson	1887
Miss M. Palmer	1887
Miss E. Hainge	1887
Miss M. Mitchell	1887
Miss E. Marchbank	1887
Miss I. W. Ramsay	1887
Miss Gertrude Ord	1887
B. Ririe	1887
F. A. Redfern	1887
R. Wellwood	1887
A. R. Saunders	1887
A. Bland	1887
C. S. I'anson	1887
A. Lutley	1887
Jos. Vale	1887
B. Curtis Waters	1887
Miss Graham Brown	1888
Miss F. M. Williams	1888
Miss J. Arthur	1888
Miss M. J. Eland	1888
Miss E. Kentfield	1888
Miss L. Chilton	1888
Miss Campbell	1888
Miss E. Hanbury	1888
Jas. Simpson	1888
Mrs. Simpson	1888
Thos. Eyres	1888
Miss Alice Barrett	1888
W. G. Peat	1888
W. M. Belcher	1888
F. E. Lund	1888
A. H. Bridge	1888
E. Murray	1888
Geo. A. Cox, L.R.C.P. and S., etc.	1888
J. T. Reid	1888
Mrs. Reid	1888
Miss Anna Crewdson	1888
Miss Robina Crewdson	1888
Miss N. R. Rodgers	1888
Miss E. Dawson	1888
Miss J. Sutherland	1888
W. E. Shearer	1888
T. D. Begg	1888
O. S. Næstigaard	1888
Miss Baker	1888
Miss R. L. Smalley	1888
Miss Sanderson	1888
Miss M. G. Guinness	1888
Miss Mary Reed	1888

† *Bible Christian Mission.*

Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., 117.

A Retrospect.

BY J. HUDSON TAYLOR.

(Continued from page 51.)

THE narrative of our experiences in the Yang-chau riot, and of our being sent away by the authorities under escort to Chin-kiang, requires but little supplement. We had not proceeded far on our way when we were met by a party of friends from Chin-kiang coming to our relief. They were headed by Mr. C. F. R. Allen, then British Consular Assistant in charge. After seeing our disabled condition they went on to Yang-chau, and viewed the scene of desolation that we had left behind. This proved providential, for the mandarins afterwards tried to repair the damages and to remove all trace of riot, denying that there had been any serious disturbance. One member of the relieving party, the late J. M. Canny, Esq., the French Consul at Chin-kiang, kindly gave most of our party shelter until we were able to secure a house for temporary use in the Settlement; he also told me that the matter would be sure to be taken up by the British Government, as secret orders had been received only a few days before by the Consul at Shanghai, to take the first reasonable opportunity of making an armed demonstration up the Yang-tse-kiang, to overawe the Chinese authorities, and to put a stop to the frequent violations of the Treaty, which threatened the arising of some *casus belli*.

Obeying these orders, the Shanghai Consul at once came up to Chin-kiang in a ship of war, examined us officially as to the character of the riot, and as to our losses as far as ascertained, and taking up this grievance, together with the larger losses of some of the Chin-kiang merchants from various violations of treaty, he proceeded in the "Rinaldo" to Nan-kin demanding reparation, etc. For this action he received the warm commendation of the Home Government.

With the subsequent unfaithfulness of the Viceroy to his promise, the insult of the British Consul, the larger demonstration of six or seven ships of war at Nan-kin, ordered by the Ambassador at Pekin, we had obviously nothing to do; as, indeed, we had nothing to do with the first steps, which never would have been taken but for the secret orders from home. Just at this juncture a change of Government took place in England; the action of our authorities in China, commended by the previous Government, was now censured, and an attempt was made to throw all the blame on the unfortunate missionaries. This was no small trial to us, but in the meantime we were restored to Yang-chau, and the LORD comforted us by the conversion of souls.

And now as to some of the lessons that we learnt from this and similar experiences. One was to be longer known in a city through itinerant visits before renting houses and attempting to settle in them. Another was not to take much luggage to a newly-opened station. We are convinced that our opponents would not have been able to get up the riot had the lawless people of the city not imagined, from the amount of our luggage, that they would obtain far richer spoil than they did. A third lesson was, not to commence work with too strong a staff, and not to attempt to open contiguous stations

simultaneously. The failure in Chin-kiang threw the staff intended for that station, together with the mission Press and all its plant, on to Yang-chau, more than doubling our effects. Messrs. Duncan and Reid calling in, further increased the number of persons, and the accidental visit of the three foreigners from Chin-kiang, proved to be the match which caused the explosion. The lessons learnt there have stood us in good stead, and have enabled us since peacefully to open many cities in remote parts of China.

We are now thankful to have had this experience, and, though gained at much cost, its value has far exceeded that cost. We cannot but regret, however, that the cost was necessary; as we see clearly that a fuller study of the Scriptures and a closer following of our LORD's teaching and of apostolic example would have saved the necessity for it. There is no command to open mission stations, in the Word of GOD, and there is no precedent to be found there. The commands to evangelise, to go into all the world to preach the Gospel to every creature, and the examples recorded in the New Testament of the methods of the early workers, might have led us from the first to give itineration a greater prominence than we did. It must be admitted that stations become necessary to some extent; the itinerant work of the Church cannot be carried on without them. It is, however, a grave mistake to make location our first aim, instead of keeping it in a strictly subordinate position as auxiliary; in proof of which, one notorious fact may be adduced—namely, that the best spiritual work in connection with all missions is to be found in out-stations at a distance, rather than at the station where the missionary resides.

The first ten years of our work, if up-hill, were not fruitless. At the commencement, eleven out of the eighteen provinces were without a missionary. In KIANG-SU, Shanghai, the principal port, was the only mission station, and in CHEH-KIANG resident missionaries were only found in Ningpo and Hangchau. At the end of ten years, fifty-two missionaries, including wives, were in China in connection with the C.I.M. Work was being carried on in fifty-two stations and out-stations, and the number of native agents, including Bible-women, exceeded seventy. During this time £51,918 11s. 2d. had been contributed unasked, save from GOD, of which about £3,700 was on deposit for the prosecution of work in the nine still unoccupied provinces, while a balance of £132 13s. 4d. was in hand for the general requirements of the work. In only two of the eleven provinces that were without a missionary, GAN-HWUY and KIANG-SI, had we commenced work. Our main strength, then, lay in previously unoccupied cities of KIANG-SU and CHEH-KIANG. But latterly we had been waiting upon GOD for fresh men and fresh openings. Eighteen men were definitely asked for to go two and two into the nine provinces, and were given by GOD. They went to China, and then, as they were becoming competent, much prayer went up that He who held "the key of David" might set before them an open door into each province.

It did not seem probable that this prayer would be soon answered. The murder of Mr. Margary in YUN-NAN appeared likely to issue in another Anglo-Chinese war. Negotiations failed at Pekin, Sir Thomas Wade hauled down his flag, and left for the coast to put matters into the Admiral's hands; but prayer had not failed: a change came over the spirit of the Chinese Government. The great Chinese statesman, Li Hung-ch'ang, followed Sir Thomas to Che-foo, and there was concluded the Che-foo Convention, which opened the door more widely than ever before to inland China. It is noteworthy that this occurred just as our brethren were ready to avail themselves of it. They set out and commenced an itinerant work in all the nine provinces, which led in due time to the opening of stations in seven of them, and to the conversion, thank GOD, of hundreds of their benighted inhabitants. Indeed, the work was so prospered that in the course of a few years the ordinary reinforcements proved quite inadequate, and we were led again to pray for a definite number—this time for seventy—to be given us in three years.

(To be continued.)

The REV. F. W. BALLER writes from Gan-k'ing on Feb. 17th, of the Training Institute: "We are continuing our work steadily every day, I have three or four classes, and we still continue the weekly revisions and monthly and quarterly examinations. Good all-round progress is the order of the day, and a hearty spirit of brotherly love is still poured out upon us. Our meetings for prayer and exposition of the Scriptures are often seasons of blessing, and we look for increased power as the time goes on. We now number thirty, and are expecting Mr. and Mrs. Simpson and party; when they arrive we shall have a family of thirty-six to provide for."

Miss K. I. WILLIAMSON writes from Yang-chau: "I can never be thankful enough for my stay here. It has been clearly of the LORD. Knowing Miss Murray has indeed been a joy, and it will be such a help to know where the missionaries come to in Yang-chau. I shall be very, very sorry to leave here, but at this moment I am in training for Shanghai, as I am taking care of the overflow from the Mission house—another home with twelve sisters being established, of which I am the housekeeper. I thank the LORD every day that He has so honoured me by calling me to China, and have indeed proved what He can be—and *is*—to those who trust Him.

OUTSIDE THE CITY OF TSI-YANG HIEN, SHEN-SI.

Ts'u Sien-seng at his Home in Ts'ien-shan Hien.

BY REV. EDWARD TOMALIN.

ON our return from England we learned that this good brother was at his home in the villages, nursing his aged mother, who was sick unto death. I purposed, therefore, to pay him a visit, and sent him word of my intention by some farm men who came up from his neighbourhood.

His mother died the day after they got home, and two days after her death they returned with a kind of cradle-basket, fastened between two poles, after the manner of a sedan chair or palanquin. This basket-chair is a mode of travelling peculiar to this district.

After breakfast, on Wednesday, 14th December, 1887, with my bedding and a few provisions for the journey, we started, one man carrying the bedding and provisions, balancing on the ends of a pole, and the other two carrying the palanquin. The first day we only accomplished 45 *li*—fifteen English miles, and then stopped at a little village inn for the night. Please do not imagine to yourselves a nice, clean little cottage, or anything of the sort; but simply a low-thatched shed, with mud walls, mother earth for the floor, and that not level, a door for letting in light and air. There was none too much light, but enough to reveal dirt and dust everywhere to our eyes; though I suppose they see none, as they never seem to be conscious of any. Air came in plentifully enough all round through cracks and crannies in the walls and roof. The landlord of the inn was out, but his wife with her children managed.

The inn consisted of one long room. This accommodated ourse'ves and eight or nine coolies who came in for lodging. This room was breakfast, dining, sitting-room, washhouse, kitchen, and scullery in one, as well as store-room for merchandise and baggage of travellers, all the family utensils and farming implements. One long raised platform across one end of the room, covered with straw and a bamboo-mat, served for bedstead for myself and my three men and as many others of the coolies as could accommodate themselves on it. I slept soundly, and was fairly comfortable notwithstanding.

We started the next morning immediately after breakfast. It was the first really cold morning we had had this winter. The brooks were frozen. Six miles further on we passed a place of some 3,000 inhabitants, the only large place on the journey. Bought some vermicelli, and stopped at a blacksmith's cottage some three miles further on to cook it. Here I had an opportunity of presenting the Gospel to these cottagers for the first time in their lives. Also gave the man who was suffering a prescription for toothache!

In the afternoon, between four and five, arrived at my friend's house. He gave me a hearty welcome, and in the evening several friends and neighbours came in to

prayers. Amongst these was one, who, though a relative, had been one of the bitterest persecutors and haters of this good old Christian man.

Our brother told me the story of his mother's death, and how she had given evidence of her salvation, and had died in peace, looking unto JESUS. This was a great comfort to him. His uncle, who had died a month or so earlier, and who had been a hater and persecutor of "this way," had a very different death-bed. He saw devils coming to fetch him, and was in great fear and terror. They told me that the heathen there generally had awful deaths, and saw devils waiting for them. JESUS only can deliver from the bondage of the fear of death, He alone can take away its sting.

How strange it is that men, fearing to think of death, yet knowing that every day they are hurrying to it as fast as the ticking of a watch or the beating of a pulse, will not accept the only SAVIOUR who can deliver them from this fear, and from the dread hereafter punishment of sin! Oh, how foolish to neglect or reject the SAVIOUR'S love and GOD'S free salvation!

I stayed down in the village from Thursday till the following Monday, and had many opportunities of preaching the Gospel. The people seemed more willing to listen than formerly, and had not so many objections to make. In fact there was only one man who did not seem friendly to the truth. He, I learned, had the Scripture reason for hating the light, viz.: his deeds were evil.

An old man of seventy-six took a great liking to me. We had met before. He came to the worship on Sunday morning, and had his interest aroused. It was difficult talking with him as he was very deaf. He wanted to be taught how to pray. He possessed a New Testament, which we urged him to read diligently and prayerfully. The LORD graciously grant that with this old man there may be light at the eventide of life. He went out with us on Sunday afternoon, and walked two miles, more than he had done for many a long day. He said he prayed to GOD on the way, and was helped, so much so that he did not even feel tired. To me it was a very touching sight to see so many old men on the verge of eternity. Nothing to do but to wait for death, and yet no one to tell them of the way of life and salvation. They are mostly supported by their sons, and have nought to think of; they have time to consider their latter end. I felt it worth while to undergo anything if one could be the means of their salvation. Time is short with them.

A strange thing about that district is that the fir trees have commenced to exude white sugar at the end of branches. One man can gather six or seven pounds per day. I tried some, and it seemed very good, and had no taste of pine.

Everywhere in the dusty roads, parched ground, empty ponds, and dried-up streams, the fact of the terrible drought was forced on the attention. Some of the people had to go miles for water to drink. No rain for half a year. The rice died in the fields before it came to the ear, and in many places the withered straw was still standing. The drought was a constant topic of conversation, and at the place where we stopped to rest on the road for meals, etc., it was a good text, and seemed to make the people more than ordinarily willing to hear of the God who rules the heavens.

Several times from hillsides, bamboo groves, or hedgerows, came the sound of weeping and wailing. Mothers weeping for sons, and widows for husbands, and all sorrowing without hope. How dark and dreary must the valley of death seem to them, how comfortless the tomb, and how dread the hereafter! The "light of Asia" illumines not the grave. The "Light of the World" has not shined on them. How long must it be ere the light of the Gospel shall be brought to these myriads of benighted, groping, sinning, suffering, sorrowing souls?

Stronger than the Powers of Darkness.*

FROM MISSES J. BURROUGHES AND P. L. STEWART.

DEC. 20*th*, 1887.—Since settling down we have so much wished to write and tell you how happy we are. We came north in October, and remain here till it is convenient for us to go to P'ing-yang. Miss Reuter and Miss Jakobsen have an intensely interesting work here, and the LORD has of a truth made us of one heart, of one mind, and of one accord in it. He has spoken to us all definitely and powerfully that He has much people in this city, and that we must not rest nor give Him any rest until His righteousness goes forth as the brightness, and His salvation as a lamp that burneth.

The thick darkness which one feels, the fact that the air is indeed filled with the devil, and that we are in the midst of a people, many of whom seem literally possessed by the devil—held in bondage, spellbound, deafened, blinded, hardened by the devil—DEAD in trespasses and sin—has stirred us up almost to consider, Is it in the Bible at all that there *is* a *stronger power?* Is it really said the SON of GOD came that He might

DESTROY

the devil and his works? And oh, how it makes one's heart rejoice, and how it makes one's brain almost reel with the thought of "possibilities" which before seemed "impossibilities" when one didn't hear GOD'S own voice *thundering* it forth. It has come to us as a mighty, rushing torrent, sweeping AWAY the EVIL heart of unbelief, that He took part of our nature, that through death He might DESTROY him that HAD the power of death—*i.e.*, the DEVIL!—and DELIVER them who through FEAR were all their lifetime subject to BONDAGE; that the SON of GOD *was manifested* that He might *destroy* the works of the devil. It has sent us forth certain of victory, in that we are more than conquerors through Him! Glorious thought! More than conquerors through Him to whom *no* thing is *im*possible and to whom *no* thing is *too* wonderful!

Surely if we *knew* our GOD we should do exploits and be strong. Here we feel like Elihu, "GOD is *great*, and we *know* Him *not*." But hallelujah, we have laid hold of Him, and He is revealing His majesty and power and might. He is letting us hear THE VOICE which breaketh the cedars, which can divide the flames of fire, which is able to shake the wilderness. First in our *own* hearts He has broken away much that was deeply-rooted: He is working in us both to will and to do of HIS good pleasure. He has given US a thorough, downright shaking, and aroused us up not to be content with the faith as a grain of mustard seed, even though IT can

* This letter, together with the remarkable account given by Miss Reuter in the April number, can be had separately in a little book, entitled "Consecration and Blessing," price 1d., of our publishers, or at our Office, 2, Pyrland Road, London, N.

remove mountains. Out here He has indeed made the devil real to us, sin real to us, hell real to us, eternity real to us; and very real that these people are DEAD, and that nothing but the voice of the GOD of GLORY thundering forth can awake them. He has brought us to realize that it is just as the life of the *risen* SON of GOD—

THE CONQUEROR—

is manifested in our lives, so will the devil and all his works be destroyed in Hoh-chau. Just as we are willing to be like Him, who "verily took not on Him the nature of angels, but made Himself of *no reputation*, and took upon Him the form of a servant, and HUMBLED Himself," so shall we be, in His hand, the saviours of these Chinese. That it is indeed, "He that saith he abideth in Him, ought himself so to walk even as He walked," who ever steadfastly set His face to go towards *Jerusalem*. Oh, it has come home to us so strongly, it rings in our ears, "*Ye* have not resisted unto blood, *striving* against *sin*." It has humbled us in the dust before our GOD, and made us to feel that in His service it is indeed following after Him whether for life or for death; that in saving others He could not save Himself; He suffered, leaving us an example that we should follow in His steps. He seems to come to us over and over again with the one question, "How far are you willing to go?" We have answered, to walk even as He walked—to go as far as He went.

And He takes us at our word; for He is making us *real*, and leading us on step by step, so manifestly, so miraculously, that we dare not tempt Him by limiting His power, and just go forward, trusting to His strength being made perfect in our weakness, and as we wait before Him He does *clothe* us with His SPIRIT, and give us the look which made poor, small Gideon "the MIGHTY man of VALOUR," and speaks in our ear "Go in this thy MIGHT; have I not sent thee?" The Chinese, too, seem to feel there must be a mighty SPIRIT working through us, and that our GOD *is*

A LIVING GOD.

We do feel that GOD, with His great "whosoever" heart of love, cannot be satisfied with the salvation of these souls by twos and threes. We ourselves are not, when we think of Hoh-chau's thousands who have not yet heard, and do not yet believe, while the Word says, "He that believeth and is baptised shall be SAVED: but he that believeth not shall be DAMNED." Oh, what a responsibility, when He deals with us about souls, to hear Him ask, "Have ye understood all these things?" to answer, Yea, LORD. Yet *we* here are so few; but He is teaching us that a *mighty* work may be done on our knees. We are learning the result of *cleaving* unto the LORD our GOD, and are claiming His promise, "One man of you shall chase a thousand: for the LORD your GOD, He it is that fighteth for you, *as* He hath *promised* you." And oh, what a mystery to us as yet are the words, "My zeal hath cut me off"—"clad with zeal as a cloak." We have entered into a covenant with the LORD our GOD to seek Him with ALL our heart, and with ALL our soul, for the salvation of souls. He has given us a solemn heart-searching through Paul's testimony, "Serving the LORD with MANY TEARS," and warning EVERY one NIGHT and DAY with TEARS. When the rivers of waters run down our eyes because they keep not His laws, when our hearts are agonised and broken with grief because they keep not His Word, when there is this crying, and taking HOLD of Him NIGHT and DAY, then we shall have the speedy avenging. Does not one prove, "This kind goeth not out but by PRAYER and FASTING"?

And this yearning to really take hold on GOD that we may prevail with Him in prayer has very much stirred up our hearts, and driven right home to us by the power of His SPIRIT the question,

"AM *I* RISKING ANYTHING FOR JESUS

out here in China, that these souls may be saved? or, Am I rather, on the contrary, shielding myself from reproach and shrinking from the cross?" And our cry goes up to GOD, "LORD JESUS, if salvation *means anything* to me, let me live among these people as if I *believed* in eternity, and let me show them I am willing to risk anything—my very life if needs be—*to rescue them from hell*." Oh, praise the LORD, He is speaking loudly to our hearts that we are really to go all lengths for CHRIST; if not, *surely their blood will be upon our heads*. Those words in Ezek. xxxiii. 6, etc., the LORD surely means for us out here, who are His watchmen, "His blood will I require at the watchman's hand," "I have set *thee* a watchman. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Putting forth our utmost effort it is, at the best, comparatively speaking, but few women we can visit. The question goes home to our hearts, At this rate, how are we to blow the trumpet in the ears of Hoh-chau's thousands of women and men? Our time and their time is short; He comes QUICKLY. Surely this is not the only effort we can make in HIS name. And our hearts' cry is this, "LORD, if it does mean reproach, if it does mean loss of reputation, if it does mean persecution, if it does mean to be evil spoken of, we are willing to *risk* something for THEE to reach this people." Those verses in the epistle of Peter seem the answer to what is so often said, "You must not do this or that because the Chinese will not understand; it is against all their ideas." 1 Peter ii. 12:—"Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, *glorify God* in the day of visitation." 1 Peter iii. 16:—"Having a good conscience, that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in CHRIST." 1 Peter iv. 14:—"If ye be reproached for the name of CHRIST, happy are ye; for the Spirit of glory and of GOD resteth upon you; *on their part* He is evil spoken of, but on your part He *is glorified*."

Feeling the conviction that we were not "blowing the trumpet" in the ears of ALL the people, we asked the LORD what He meant us to do, and determined to go forward at all cost. The result was the LORD showed us He meant us to *go out* and compel them to hear. So, accordingly, through the goodwill of our landlady, who believes in the doctrine, we went out to a large open space not far from this house, which belongs to her, and had a meeting; and the LORD did manifestly set His seal upon it, praise the LORD! He *did* give us the "victory." He brought out the people in large numbers, and as we stood there, oh! how we felt, as never before in our lives, "the *living* GOD *is* among us." The people were as if

SPELL-BOUND.

How our hearts condemned us, as we did indeed prove that day what a *mighty* GOD we have to deal with, that we had ventured so little, so very little in His Name, and those words seemed to wring our very hearts: "He could not do many mighty works there because of their unbelief." We cried to GOD, "Oh,

GOD, let it not be that our unbelief should hinder Thee working in Hoh-chau." The LORD gave us some tokens for good that first open-air meeting; He laid hold of the people by the power of the HOLY GHOST. There was no disturbance whatever—on the contrary, *perfect quiet* and attention; women joined us too, and little children. Now we have been out three Sundays, and, praise the Lord! He has given us "victory" from the very first; He showed His approval the first effort we made in His Name, and, hallelujah! we *are* proving there is

NO LIMIT

to what the LORD *can* and *will* do if we are willing to follow Him and to obey. With the command He always gives the strength and power.

Some who never ventured before, both of men and women, have come since to our indoor worship; and we believe that our going out and letting them see what our worship is like, will win their confidence. We are proving that the sight of our earnestness draws hearts to believe in the *reality* of salvation—that it *must* mean something—and breaks away, too, much of the prejudice they have against us.

The victories He gave us urged us on to still greater faith; so we got the Christians to meet with us every evening, for ten evenings, to wait upon GOD for still greater blessing in our own souls and in the work. The devil tried us in many ways, and did his utmost to hinder; but we knew that "Satan to JESUS *must* bow," and the LORD gave him a grand defeat! Hallelujah! Our tenth day was Saturday. We claimed from GOD still larger numbers, and more women on the Sunday, and He did definitely answer. Sunday was a grand day of

VICTORY!

Hallelujah for the VICTORIES we are winning by the way! The faith as a grain of mustard seed was exercised, and we had many more than on the previous Sunday. Our song is—

"THINE IS the VICTORY!"
"VICTORY is of the LORD!"
"It is HE that giveth VICTORY!"

We shall TRIUMPH (yet more and more) in THY VICTORY! We have Hoh-chau's hundreds to listen, but we MUST have Hoh-chau's thousands. They listen with intense interest and eagerness, and stand the meetings out, no matter how long. Before, only our teachers and some of the Christians have spoken and given their testimonies—two or three in real style too! Between each all join in singing choruses; we are constantly learning new ones. At the first two meetings we had only thirteen women at the most. Last Sunday we truly did feel small when we saw the grand result the LORD gave to the feeble effort we had made the previous week in waiting on Him a short time each day, by bringing out 40 women (some of the better class) to join us, and doubling the number of men.

We had seats for almost all the women. But when Miss Jakobsen and Miss Reuter left their places and stepped into the middle, it was like a magnet thrown among needles, for the crowd seemed to surge in their eagerness to hear (they are really *most* orderly and respectful). In their eagerness lest they should lose a word,

THE WOMEN ROSE *EN MASSE*.

It was a thrilling sight to see their necks craned, and their hungry eyes rivetted: the whole crowd seemed spell-bound. It reminded one of those words, "The eyes of all were *fastened* on Him"; "they *hanged* upon Him to hear His words"; "the people *pressed* upon Him to hear the Word of God," etc. It made us send a burst of praise to the throne of grace to see a woman hold up a Bible in a Chinese crowd, and tell them that through it we heard the voice of GOD, etc. It was grand to hear Miss Reuter proclaim, Ye must *repent!* She said to the women, "Why is it, when you come to see me, you have only a long tale of woe—no happiness, no peace, etc.? It is just because of the SIN in your heart, and because you don't know *this* JESUS." It wrung one's heart to hear the moan of sorrow that went through the place where the women stood. As she told them the *true* reason why *we* were here—only because we love them, and to tell them of SALVATION—a sight was seen which could scarcely be credited—tears in the eyes of one of Hoh-chau's largest shopkeepers, one who has mocked us in his shop. Now, glory to GOD, he has a tract on the wall of his shop!

It is simply lovely to see the delight of the people, and their astonishment, too, at our little band of children standing, singing, and beating time with their hands—

"JESUS can help little children
To sing and to pray, and not dare commit sin," etc.

What strikes us so much is the almost breathless silence in the crowd during the whole meeting. We realise vividly that GOD *is* in our midst of a truth, and that "JESUS the LIGHT *is* bursting through" this dense darkness. We did feel filled with praise on Sunday as we saw and felt that GOD had spoken, and we do still. He seems to say to each of our hearts that He had given us these people—

THINE IS THE POWER! }
THINE IS THE GLORY! } Amen and amen.

"The LION of Judah SHALL break *every* chain,
And give us the VICTORY AGAIN and AGAIN."

Hope thou in GOD! We have been having holiness meetings with the Christians, and not shrinking from going straight at their lives. The result has been the men and women are giving up their tobacco-pipes, the women their jewellery, and some of them who have only sham small feet are unbinding them. "It is not by might, nor by power, but by MY SPIRIT, saith the LORD."

We feel "Hitherto ye have asked nothing *in* MY NAME," and we do want to be still stirred up and spurred on to yet stronger and greater *Faith*. It is just as we follow on we shall come to know the *Faith* that "laughs at impossibilities, and cries it shall be done;" that we shall realise "THY NAME *is* GREAT IN MIGHT"; "WONDERFUL!" that "even the devils are subject unto us through THY NAME! Oh, the power that lies in the NAME of JESUS of Nazareth!

The news of the arrival of the last party of "the hundred" has not yet reached us; but we feel certain of their coming. Our motto for the coming year is

HAVE FAITH IN GOD.

According to *your Faith* be it unto *you!* This is the *victory* that overcometh the *world*, *even* our *Faith!* We do so want BIG, world-wide hearts, and we are quite sure it is only *down* at the foot of the Cross we shall get them; and there alone that we can understand the greatness of His GREAT, loving, sympathising, sorrowful, broken heart.

A CHINESE LADY IN HER BOUDOIR.

A Marked Answer to Prayer.

FROM MRS. BROUMTON.

WU-CH'ANG, *Feb. 22nd.* — Recent letters from Kwei-yang tell us of a circumstance which has cheered our hearts much, as it was a marked answer to prayer; may it encourage us to ask great things of GOD. Mr. Ts'en, the school teacher and evangelist at Kwei-yang, who is the firstfruits of the work there, has rejoiced our hearts often by his consistent walk and earnestness; he has suffered much persecution from his friends and relatives for being a Christian; his wife also has been a great trial to him, through her deceitful and indolent habits, and many prayers have gone up on her behalf, that she might be led to repentance and salvation. She has on more than one occasion professed conversion and desired baptism, but neither we, when at Kwei-yang, or Mr. and Mrs. Andrew since, believed that she had experienced a real change of heart. We believe GOD has been working, however, and late events lead us to hope that we may yet hear of her being really brought from the power of Satan to GOD.

Some time ago Mrs. Andrew wrote telling us Mrs. Ts'en was ill; and lately she has again written, and tells us that the disease (dropsy) seems to be on the increase, and has affected Mrs. Ts'en's mind considerably. She behaved very strangely, and talked incoherently, saying she had been charged with theft, etc. Mr. and Mrs. Andrew and others prayed in her room, that the LORD would have mercy on her, and lead her to repentance. The following morning when her husband and Mrs. Andrew were with her, she spoke of having committed thefts at different times. Her husband thought she was speaking at random, but Mrs. Andrew advised that she should not be interrupted, and the recital of her misdeeds appeared to relieve her mind somewhat. Mrs. Andrew made a memo. of her statements. She confessed to having stolen food, clothing, and money from different persons and at different times, extending over a period of several years. Mr. and Mrs. Andrew and ourselves remember some of these things being missed, and suspicion rested on this woman, but no one was able to bring the theft home to her. After several hours Mrs. Andrew called again, and Mrs. Ts'en a second time enumerated the thefts she had committed. She wished the people whom she had wronged to come, that she might ask their forgiveness.

Her husband went to the people and told them what his wife had done, and promised to repay them by instalments. What an humbling for him to tell of his wife's misdeeds! His relatives wished him to hush up the matter, but GOD gave him the grace to do what was right. Mrs. Andrew writes, "She has been weeping, and praying, and confessing her sin, and in those matters her mind has been quite clear." At times she has been in dread of people coming to punish her. She said, "It is my husband and children who will have to suffer for my misdeeds."

At other times she would say, "Ah! to think of the love of GOD in giving His SON JESUS to die for me!" She has been exhorting those about her to believe in JESUS; she seems penitent and humble, and Mr. Andrew says "She appears to realize to some extent the enormity of her sins against GOD and man." Her disease is gaining ground, and she may not have long to live; may the LORD reveal Himself to her as her SAVIOUR. We cannot but hope her confession is the work of the HOLY SPIRIT. She says she could not help but confess. We believe not a few, both at home and in China, who take a prayerful interest in Mr. Ts'en, have been praying also for his wife, and we trust this is but the beginning of the answer. One of the Christians from whom she had stolen clothing, wept, and confessed that she had wrongly suspected another person.

We hope this incident will have a salutary effect on the believers there, and on others who have heard the Gospel often but have not received it. [Later letters tell us of the death of Mrs. Ts'en.—ED. *C. M.*]

Mr. Andrew is looking eagerly for reinforcements, and hopes when they arrive to organise regular and systematic visitation of country districts. He hopes that within the next few months the native Christians will be able (with a little help) to erect an humble building for worship, the present room in Mr. Andrew's house being quite inadequate for the numbers that attend The work seems to be steadily progressing, and we trust will prove to be of the "gold, silver, and costly stones" character.

Mr. and Mrs. Andrew are very desirous that a *medical missionary* should be located at *Kwei-yang*; it is a large sphere, and a good work might be done among opium smokers, of whom there is a very large number, the drug being grown largely, and being consequently cheap.

In Memoriam—Miss Theresa E. Dawson.

"THE LORD is at hand." In different ways has this blessed truth been impressed upon our hearts of late. Very manifestly has He been "at hand" rejoicing some of His servants in China, by leading them to see His fulness, and with deep heart-searching to seek His power, and then giving them to witness idols abolished, and to find ears opened and hearts touched, that but recently were strangers to His very name. And not less manifestly has He been "at hand" calling aside from active work, and laying low by sickness one after another. How we rejoice to know that six of our number in SHAN-SI who had typhus fever were recovering, though, as was mentioned last month, one was taken—our dear brother, Mr. Terry. And now the sisters in the training home at Yang-chau, a number of whom were on the point of being widely scattered, have also realised that "the LORD was at hand," and have heard the call to "work while it is day," for "the time is short." *Very* short has the time of service in China been for dear Miss Dawson, for it was but on Dec. 15th in the last party but one of "the hundred" that she left England. A cold taken soon after landing led to inflammation of the lungs with typhoid symptoms, and on Sunday morning, March 18th, she passed away triumphant to the presence of the KING. A few extracts from notes taken at the time will serve to show that her going to China was not in vain.

EXTRACTS FROM NOTES TAKEN BY MISS HANBURY.

ON *Friday evening, March 16th*, we thought the end was very near. Her mind became quite clear, and none who were in the room will ever forget the joy that lit up her face at every mention of the name of JESUS. Her mind was full of the things of GOD. We all felt that heaven was very near.

We sang, "Safe in the arms of JESUS." At the end she said, "JESUS—it is just grand rest."

Mr. McCarthy came to her side. She recognised him at once, and with a bright smile said, "Mr. McCarthy! I've been longing to see him."

Mr. McCarthy answered, "JESUS is longing to see you. 'Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory.' His prayer is soon going to be answered for you."

She seemed very weak; there was more quiet singing and prayer, when suddenly she brightened up and spoke about the voyage and the men who were converted, ending up with, "So we do praise GOD for these manifestations of His love, and all that can be done by Him and through Him."

Miss Guinness came in to see her. "I'm so glad you came. May you have so much of blessing in the work, so much of blessing in Himself. . . . . There is nothing between me and my GOD. . . . . Nothing too hard for the LORD. . . . . I shall think of you so often, and when we meet again we shall know all is right—things that we could not understand.

"We cast ourselves as a sacrifice—we've done it many times. It has been loving-kindness and gentleness the whole way."

One of the Chinese women came in. She pointed upwards with such a bright face, and waved her handkerchief. Miss Murray said, "You would like GOD to bless Ma-ma."

"Yes," she said, "Yie-su ai o" (the Chinese for "JESUS loves me").

To Miss Ord: "I hope GOD will bless you and make you a blessing. I believe He will. He has not brought you here for nothing."

Miss Hanbury said, "JESUS is with you."

"Yes, I am *sure* of that."

"His blood is enough for you."

"More than enough. . . . . Be sure you stand up more than ever for JESUS, JESUS only."

Miss Ferriman: "JESUS has gone to prepare a place for you."

"Yes."

"You are not afraid to go anywhere with Him?"

"*I should think not!*"

To Miss F. M. Williams: "Remember we are one, He loves us both. . . . . Wherever we go, JESUS is all round, everywhere JESUS. My eyes shall see the KING in His beauty."

To Miss Hainge: "You came before me. We don't know yet what may happen. But let us follow JESUS wherever He may lead. Let us do each day's work as it comes, and 'rejoice in the LORD alway.' I think this is such a grand simple precept."

Miss Rogers quoted "A living, bright reality." Again the glory shone in her face. Some one said, "JESUS CHRIST, the same yesterday, to-day, and for ever." "Yes, I know."

"JESUS, I am resting, resting in the joy of what Thou art" was sung. Her pleasure and joy were very marked.

Mr. McCarthy asked, "Are you finding out the greatness of His loving heart?"

"JESUS is in my heart."

"He has given us eternal life that we may have eternity to find out His love."

"Yes," she said, "right on to eternity, in such light and clearness as we never had here."

"What hymn would you like?" she was asked.

"Sing 'Shall we all meet at home in the morning?'"

She then asked for "For ever with the LORD," and began it herself.

"JESUS is with you all the way, and makes it so bright."

"Yes, all the way, it's so wonderful!"

Mr. McCarthy said, "Behold GOD is my salvation, I will trust and not be afraid."

Her face lit up as she answered, "It's all right."

"With JESUS, which is far better." After a pause—"*Yes*, the mighty and strong ONE."

"You will have a long eternity to praise Him in."

"Yes . . . a long eternity . . . I will enter Thy courts with praise."

She folded her hands and prayed, "Our loving FATHER, we do praise Thee. Thou hast brought us thus far on our journey. We thank and praise Thee. Thou hast been round about us. Thou hast filled our hearts full of joy, full of praise to Thy glory, in Thy Name. Amen."

She looked at Miss Rogers who was fanning her. "Who are you?"

"I'm Nellie, don't you know me?"

"No, I don't, I'm forgetting."

Mr. McCarthy said, "But you don't forget the LORD JESUS, do you?"

"No, I don't," and again her bright face beamed.

She passed a very quiet night, and slept much, the breathing, though hard, being regular. She woke up on Saturday morning smiling.

"What have you been seeing, darling?"

"'She fell down at JESUS' feet, and worshipped Him,'" she answered, and gazing upward, said, "My LORD and my GOD." She then looked at the one at her side, and added, "The half has not been told."

She was very weak, but so bright all day, and able to recognise one and another. Her mind was full of the grace and love of God.

Miss Crewdson, who had nursed her devotedly all through, said, "You are not sorry you came to China?"

She said, with emphasis, "That's the question; ask yourself! No, dearie, I am very glad."

Earlier during her illness, Miss Murray asked, "Are you sorry you came here?"

"Oh no, I'm so glad. He has taught me so many, many precious lessons since I came here. GOD bless you more and more, and make you a blessing. I know He will. I feel His love so full."

She spoke of the Chinese and the chapel and teachers, and tried to say something, but could not; then she prayed for them, but it was too indistinct for us to catch. The native Christian women who saw her were deeply impressed with her joy, and a Chinese woman who had lately been saved from opium-poisoning, said, on going down stairs, "She is so full of joy; when we are so near death, we are afraid." "Yes," said the Christian, "doesn't it show the difference?" A Christian lad said, "In China we cry when our friends are dying, but you sing."

It was true, for there seemed no place for sorrow and crying, heaven was so near and her joy so great. We sang much all through the day. She often joined without pronouncing the words. She never wearied of it, and it seemed to soothe her, and kept her mind stayed on the LORD.

At 1 p.m. some one quoted "The blood of JESUS CHRIST cleanseth us from all sin.' "Yes, yes, that's it."

At every mention of the name of JESUS her face lit up radiantly.

Once, on waking, she looked straight up, and said, "Horses and chariots of fire." There came once a moment of fear. "Fear not, I have redeemed thee, I have called thee by thy name, thou art mine," was quoted. Immediately such a smile of peace spread over her face. "Yes."

"JESUS says this to you." "Yes—my JESUS."

She joined in the chorus, "JESUS is strong to deliver, mighty to save," singing it three times over quite distinctly. About 7 p.m. she joined quite audibly in singing "My JESUS, I love Thee," and then added, "JESUS, Thou *art* precious to me, Thou lovest me from the foundation of the world. His heart yearns over every one of you. A Man, a faithful Man, and yet a Man of sorrows. The blood, the blood alone atones for sin; the sacrifice, nothing but the blood of JESUS. GOD says to us, 'When I see the blood I will pass over you."

Then with such joy she added: "'What time I am afraid I will trust in Thee.' He will never, never forsake me; that is my highest hope, more to me than trust. I am with thee—yesterday, to-day, and for ever. I will never leave thee for His Name's sake and for my sake."

After a pause of some minutes—"Hallelujah!" Another pause,—"Nailed JESUS on the cross—'FATHER forgive them, they know not what they do.' Beautiful! All forgiven. He will forgive if they will ask. GOD raised Him from the dead. JESUS *will* save. 'Heaven and earth shall pass away, but My words shall never pass away.'"

She became quite quiet towards the end. The LORD graciously answered our prayers and took her to Himself without any pain or struggle. Her last faint words were "Never; no, never," and then "JESUS." Two or three breaths more, and she had gone in to see Him whom she loved so well. She entered into rest on Sunday at a quarter to one a.m., March 18th.

Those of us who have had the privilege of being with her and witnessing her triumphant end, feel we have learned lessons we trust never to forget, and desire for ourselves and all who may read these lines so to live and so to work that when the MASTER comes we too may be found of Him in peace. It was very helpful to see that she had no regretful thought about coming to China, and with her we say, "It is all right." She has fulfilled the purpose for which GOD brought her here, and she has honoured Him by obeying His call. The need in this land is vast—are there not others who will come and take her place?

Baptisms in Bhamo.

FROM MR. F. A. STEVEN.

BHAMO, *Feb. 26th.*—In the goodness of GOD I have this afternoou been permitted to baptize three Chinamen in the name of the FATHER, and of the SON, and of the HOLY GHOST.

The first of these new converts is a pork-butcher and eating-house keeper on the bazaar. He is from the HO-NAN province, and has heard the Gospel for nearly two years. For a long time he seemed little influenced by it, and continued drinking and gambling until he ruined himself, and the magistrate gave judgment against him for a debt, so that he was sold out. This seemed to be the turning-point with him; he gave up gambling, and by-and-by, at my exhortation, the whisky also went. The opium had been given up before. He worked very hard and is prospering in worldly things now; he shows a real trust in JESUS, as I believe. He has nothing to hope for from me, except such little medical help as I am able to give; and he and all must see that I give that impartially to disciples of JESUS and outsiders as well. He has suffered some persecution, and seems willing to bear more for JESUS. I have much comfort in this brother.

The other two are Fuh-kienese who came here with Mrs. Ling and the Christian blacksmith. Chung-chung is a cane-worker. He shows a firm purpose to serve the LORD. The third is the son of the blacksmith. Like Chung-chung, he had some Christian instruction at FUH-KIEN. He is a promising youth of about 16, and I am persuaded is a child of GOD. We had a good time afterwards at the communion of the LORD'S Supper, when I received the new brethren into church fellowship, and spoke to them of their privileges and blessings as brethren with us. A number of Kah-chen brethren were present to partake of the ordinance with us.

A few reputable business men attend the preaching of the Gospel—men from many parts of China, but only about two from YUN-NAN, one of whom is baptized. To-day I had men present from the provinces of YUN-NAN, KWEI-CHAU, SI-CH'UEN, KWANG-TUNG, HU-NAN, FUH-KIEN, and CHEH-KIANG, at both services. To GOD be the glory for the goodness which He makes to pass before us.

I am sorry to say I am not well at present. I have had fever yesterday and to-day. I am very happy here among the people whom I love, and who love me.

"THE WAY OF TRANSGRESSORS IS HARD."

Tidings from Scattered Workers.

Miss ANNIE R. TAYLOR writes from Lan-chau on Jan. 3rd: "The wife of one of the Russian merchants here is staying with me for a short time—she has been unwell. The two Chinese women, who I believe are the LORD'S, have not been coming the last few Sundays; one is ill, the children of the other are down with small-pox. My servants are living for the LORD, but the old grandmother is ill, and I think will soon be called home to be with JESUS.

Miss FLORENCE TAPSCOTT wrote from Yang-chau on Feb. 24th: "I am glad to tell you that I am quite well again now, and since I came here feel much stronger. We are very happy in this second home. Dear Miss Williamson is a great help to us. Some of us will soon be going forward, and we are seeking to be 'filled with the SPIRIT' that we may go forward in power." Since writing the above, Miss Tapscott has gone with Miss Mitchell to KIANG-SI.

Kiau-suh.

Miss ELLEN BARCLAY wrote from Ts'in-chau in South KAN-SUH, on December 15th: "This week we have had such times of rejoicing! eleven women from our Bible-classes, three men, and a little boy were baptised last Tuesday. Other candidates are waiting, and there is 'more to follow.' If you could but have seen them all that Tuesday afternoon! We had a kind of Hallelujah meeting, such a one as I have never seen before in China. Everybody—the newly received, the older Christians, the inquirers, and, not least, ourselves—just overflowing with happiness! I only saw one sad face—that of a woman who has been persecuted for coming; she stills comes, but has not the courage yet to let it be known that she does so, or to confess CHRIST at all. There are better times still to come, I believe.

"Another thing has rejoiced us very much to-day. Some t'ai-t'ai's (officials' ladies), who have been staying here on their way to Lan chau, have been to see us once or twice. One of them seemed wonderfully interested to-day; she came to the women's class, and we had a nice talk with her. I think there is no doubt that she is really converted. She spoke plainly and decidedly, has been praying, and, I believe, is trusting JESUS only.

"We are also encouraged in the village work. One of the women baptised this time is from a village; she has been spreading the good news among her neighbours, one or two of whom we think are saved."

Miss KINAHAN also writes from Ts'in-chau an account of the baptism of the fifteen native Christians on December 13th. She says: "I do praise GOD for being privileged to see such another day here; and yet it is only the beginning of the great things our FATHER is going to do. Our joy in witnessing the public confession of the fifteen was shared, no doubt, in heaven.

"The day will ever be a red letter day to me; for, unintentionally, it was my birthday—my second in China. Thank GOD, no greater treat could have been given to me! The day was lovely. We forgot the snow which had been brushed up into a heap into our court, and was melting off the roof in the glorious, cheering sunshine. The people seemed as if no weather would have kept them back.

"After the Sunday meetings and examinations, nearly double the number of women accepted stood up to testify to their desire to be baptised, but it was thought better for them to wait for a time. There were others there who believed, who are not yet bold enough to take up the cross and follow JESUS.

"Mr. Graham Brown's and Mr. Botham's servants are both bright Christians. We are specially thankful about them, as their conversion is such a marked answer to prayer. Our own man has been longing for baptism for months, and his little boy, we trust, will be a real example in his home of what a disciple should be. His mother testifies to the change of his life.

"After the baptisms, the meeting with the natives before they separated was splendid. You can fancy how, in our little English gathering at the close of the day, we had to give vent to our gladness in the hymn beginning—

"'To GOD be the glory,'

and in that one with the refrain—

"'Every day will I bless Thee.'

"The women's class to-day was well attended, though it is the busy season.

MR. GRAHAM BROWN writes from Ts'in-chau on Dec. 18th: "We have just entered on what seems a time of great promise of blessing. May GOD make us all to be nothing and to do anything if He be glorified. The baptism of my servant is a wonderful answer to prayer, and blessed strengthening of my weak faith. Opposite to this house is a very ancient temple, standing two or three hundred feet above us. Last July we climbed there one Sabbath afternoon so that Mr. Beauchamp, who was then our guest and we might see the whole city before us. We stood on the balcony in front, and prayed GOD to give Botham and myself our two servants as an earnest of the much people yet to be called to Him in Ts'in-chau. Some of the diaries will give you full details of the answer to our prayers in the baptism of both these servants; and now we look to GOD for the full fulfilment.

Mr. C. F. HOGG writes from Lan-chau on January 17th: "We are in the depth of winter now, so working days are of but a few hours' duration. I never experienced such cold before, but it doesn't disagree with us; the climate is simply magnificent, and I have *felt* cold much more elsewhere, though the temperature is so much lower here.

"We have heard from Mr. Cecil Polhill-Turner of his arrival at Si-ning. When he was here, he used to visit the almshouses a good deal; as a result, two men came very regularly on the LORD'S Day, and appear now to understand some Gospel truth, and to be really trusting in CHRIST.

Shan-si.

Mr. ARCH. ORR EWING wrote from T'ai-yuen Fu, SHAN-SI, that he had been superintending the building of a chapel, and that there had been blessing among the workmen. He says: "I have had the joy of seeing the LORD working among the men. One day four of them rose to say they wished to follow JESUS, so I was led to ask them to come to my room to have a little Bible-reading and prayer. To my surprise, nearly the whole squad came. Later on there were five more, who said they wanted to follow JESUS, and one evening recently seven of them engaged in prayer. Two were very simple, and the LORD JESUS would rejoice in passing on their petitions to the FATHER. It gladdened my heart to hear them.

"The dear mason, of whose conversion our departed brother Mr. Sturman told you a little later than this last year, has been growing in grace and in knowledge of our LORD most blessedly. It has been my privilege to come much in contact with him in this building, and any one more true I have not found. When Mr. George B. Studd left, I had a three days' walk with the mason, first to overtake Mr. Studd and give him his letters. We went through the hills to Ch'en-ping, 120 *li* (36 miles) of hilly road, and it *was* difficult work. The dear mason had volunteered to lead me. In eleven and a half hours we reached our destination—worn out, but so thankful to be able to bring our brother his mail.

"Next day I returned with the mason to his native village; this, although within seventy *li* (twenty-one miles) of T'ai-yuen, he had not visited for twenty years. It was interesting to see his friends receive him, and hear him tell how the LORD JESUS had helped him to break off the opium, and had washed his sins away. I did rejoice to hear him preach a full salvation in JESUS to those who, many of them, had never heard the Gospel before. I was not at all well understood there, nor did I easily make out what the people said; but I used him as interpreter.

"Coming along the road I was truly grateful to GOD to notice how truths which we had been recently going over were constantly on the dear mason's mind. For instance, we passed over a steep part of the road, which almost might be termed a precipice, down to the stream below; here he mentioned the temptation of JESUS, and the devil's suggestion He should cast Himself down. Then our road led us within a few feet of the highest point of one of the loftiest hills; here he thought of the Transfiguration. I cannot tell you what joy my fellowship with him has been. He has had much to bear for the cause of CHRIST."

Miss MARY E. SCOTT writes from Ta-ning, SHAN-SI: "We arrived here, after a safe and very pleasant journey, on December 8th, and found dear Miss Kerr had come down from Sih-chau to welcome us—and a right hearty C.I.M. welcome it was. She had to leave in three or four days' time, but Mr. Bagnall is still with us, most kindly getting our house in order. He expects to leave early next week; then we hope to settle down to some steady work at the language. We like the place very much; the river and the mountains are a continual pleasure to us, and the people seem disposed to be very friendly. Pastor Chu is a splendid man, honest and simple-hearted. We have had many visitors already; some of the women and children seem specially nice."

Kwei-chau.

Mr. GEO. ANDREW writes from Kwei-yang Fu, the capital of KWEI-CHAU, on Feb 2nd: "I am thankful to be able to report several men desirous of being baptised. They have heard the preaching of the Gospel for a long period, and now wish to cast in their lot with the people of GOD."

Kiang-su.

The REV. J. McCARTHY writes from Yang-chau on Feb. 18th: "We do greatly praise the LORD for the workers He has sent out—for the more than 'hundred' now here. I feel sure that He who has heard prayer and brought them here, will use them all to the glory of His name. There seems the desire on the part of all to do only His will—to follow Him wheresoever He may lead.

"Misses Williamson, Campbell, and Hanbury are getting on well with the language. Miss Clark is getting through the winter wonderfully.

"To make more room, the girls' school was moved into a new house. Misses C. K. Murray and Jennie Webb are very happy there, and we should be so glad if you had to send another 'hundred' out this year."

Miss E. J. FRYER writes from Yang-chau on February 20th: "I am so thankful to GOD for bringing me to China, and especially to Yang-chau. I find things very different to my anticipations. I never expected to find such a home here. Somehow I always seem to come in for the 'exceeding abundantly'; how can I keep from singing? I find the LORD reveals Himself much more to me in China than ever He did at home. A great many women have listened to the Gospel this week, and appeared interested. I can only speak a few words, but can and do plead for them. How grand it will be to meet these poor people in heaven!"

Miss M. R. MITCHELL writes from Yang-chau on Feb. 29th: "I have been very happy in Yang-chau. It is so good of the dear Master to provide such a home and such dear sisters as Misses Murray and Clark. I have shared the opportunity of going out with the sisters who can speak, or with a native Christian, to visit the people, and it has been a blessing to me. One Sabbath afternoon we had a very happy time among the natives with a native Christian for our escort. We visited some houses, and without going in she spoke to the women at the doors, and crowd after crowd gathered round us. Instead of being attracted by the *foreigners*, the people listened most attentively to the *Gospel*. At one place there were three young men; one of them laughed at first, but as our native sister spoke to them, he became interested, and finally took most heartily a Gospel. Another young man came running after us asking a Gospel, and said he understood what I said to him."

Miss HARRIETT CUTT writes from Yang-chau on March 11th: "My heart is full of praise to the LORD for sending me into the distant province of YUN-NAN, where there are so many poor women who have never heard the good news, and so few to tell them of JESUS. I do praise the LORD that He has taught me so much more of Himself in this land than I could ever have learnt at home. My heart is filled with love to Himself and to these dear Chinese. Going into their houses, we get to love them more and more. In this city the LORD seems to be working. There is a great spirit of interest among the people. Nightly services have been held for the past two weeks; the people still keep coming, and some of the teachers are much interested in the Gospel."

Miss M. J. ELAND writes from Yang-chau on March 12th: "We have been much encouraged and blessed by Mr. Stevenson's visit—which was only too short. I often wish that any who doubt whether we can be happy in China could see the bright and cheerful faces of our happy circle here.

"A large number of us are leaving dear Miss Murray this week. I am going forward feeling perfectly happy and knowing God can use the few words I can speak to the saving of souls. How short the time is, and how many souls are dying daily without knowing their Saviour!"

Miss E. MARCHBANK writes from Yang-chau, on March 14th:—"The months I have spent here have been a time of much joy and blessing. It is worth going to China to realise the LORD'S presence, if for nothing else. I am shortly leaving with Miss Macintosh for Yuh-shan. Miss Tapscott and Miss Mitchell will go with us as far as Ta-ku-tang, and stay for a time with the Armstrongs.

"I do love the Chinese more and more. Visiting the women gets more and more interesting, and I long very much to be able to speak freely to them."

Miss MACFARLANE writes from T'sing-kiang-pu, on March 7th:—"Miss M. Mackee and I are both well, and very happy. The blind evangelist, Yao, has come back again, Thank GOD, the eyes of his understanding are more and more enlightened in the knowledge of Him. Some of the native Christians are decidedly brightening. We have been greatly rejoiced by their praying and working for the salvation of others lately. GOD is giving us some openings in the city on the other side the Grand Canal, and we have had a few women from that side over here to inquire further."

Mr. T. W. PIGOTT writes from Shanghai on Mar. 14th: "We have indeed abundant reason to bless the LORD for His dealings with us on our way and on our arrival here. The whole voyage was fine, and we had every comfort, and not a little to interest and cheer us among our fellow-passengers.

"It was very refreshing to meet Mr. Stevenson and Miss Black, and the others here all gave us the warmest of welcomes. Mr. Stevenson's ministry has been quite cheering and helpful.

"Judging from all I have been able to gather, our whole work was never so strong in China before, and never so united. The new arrangements seem to have bound all still more closely together.

"Mr. Stevenson advises me to go north and work the large and populous district lying on both sides the great road north of HO-NAN, working southwards from the city of Chen-ting Fu on the road to T'ai-yuen Fu. We feel that GOD Himself is leading us into this district, and may perhaps begin by opening up Hwuy-luh Hien, where Elliston was going."

Cheh-kiang.

Mr. M. HARRISON writes from Ning-hai on Feb. 24th, telling of a short visit paid to Shanghai. He had the pleasure of welcoming five of the hundred—Messrs. Peat, Murray, Lund, Belcher, and Bridge—on their arrival, and says of them, "I must say that if they were a fair specimen of the hundred, eternity alone will reveal the souls saved in China through them."

He adds, "One of our members here was beaten the day before yesterday, because he would not contribute to the repair of an old broken-down idol. He is brother-in-law to our preacher, and is a farmer living in a village two or three miles north of the city. May I ask the prayers of GOD'S people that our persecuted brother may be sustained, and that the outcome may be the extension of the REDEEMER'S kingdom."

Miss FANNY BOYD writes from Kiu-chau on March 1st: "I met with a very kind welcome back at Shanghai, Hang-chau, Shao-hing, and here at my old station. It is very interesting to notice and hear of the advance of the work in this district since we left to go home. Mr. and Mrs. Thompson are busy here; Miss Byron is at Chang-shan, and Miss Littler at Peh-shih-kiai. In all these places the women's work has gone forward encouragingly. Miss Carpenter has had a Bible woman at work who has been able to visit a number of houses round here. The school is smaller than when we had it, as several girls have been married. May they now be a blessing in their own homes, and among their country women."

Shan-tung.

Mr. C. H. JUDD writes from Ning-hai, near Chefoo, on March 3rd: "Sometimes we find it a real fight of faith to keep on expecting souls in face of the intense darkness and depravity around us. Many give us hope, and then go away and we see them no more. But the LORD will not disappoint us. This morning a poor old man of eighty-three was in our house; he professes to have trusted the LORD JESUS for some months now, and I hope he does. He is almost cast off by his son and grandson, who spend their earnings in opium rather than in helping their aged parent.

"For a few weeks I have been unwell and unfit for work. Dr. Douthwaite says I must rest; this is not easy in Ning-hai, with crowds of souls around, willing at least to hear.

"An uncle of my teacher become interested through his nephew, and came to learn more; he is now clearly converted, and I trust will carry light back to his home, about eighty miles from here."

Work in Sha-shi.

FROM MRS. GULSTON.

FEB. 16*th*.—The work is not encouraging here, but we sow from day to day the precious seed in faith, looking to the LORD for His blessing on it. We cannot speak of numbers being interested, but one old woman we believe is truly converted. She has been coming for nearly eighteen months, since my return almost every LORD'S day, showing great interest in the Word of GOD. She is very ignorant, but is trying her best to commit a few simple hymns to memory. One that she is very fond of is "Behold the SAVIOUR on the Cross." She prays in a most original way. Last Sunday week she came to the services all through the snow, although over seventy years of age. I was quite surprised to see her, as it was so very wet and cold. She had not been able to come for a couple of Sundays, owing to sickness and the severity of the weather, so she prayed earnestly that the LORD would forgive her for not coming to worship, and also for not kneeling in prayer, as she was unable to get up. She feared she had grieved the LORD, and when I told her that she could pray laying down, she was quite comforted. Please remember her in prayer.

A couple of months ago I went with my old woman-servant to her home, a good-sized village, fifty *li* (fifteen miles) from here, and we had a real good time. The old woman had not been home since she gave up her vegetarianism and trusted the LORD for salvation. Praise the LORD, she bore a bright testimony, and pleaded with her friends and relatives to repent, saying vegetarianism and worshipping the idols were no good: nothing could give peace and joy but trust in CHRIST JESUS for the forgiveness of sin. We stayed there five days, and all the people were kind and willing to listen to the Gospel. We had crowds every day; doubtless many came out of curiosity to see the foreigner; but whatever cause brought them, we had the privilege of telling them of a SAVIOUR, mighty to save and able to keep. We hope to go again in about two months.

Please remember Sha-shï in prayer; the people are solely taken up with business and the pleasures of this life, and are very careless and indifferent to spiritual things. This is indeed a valley of dry bones, but glory be to GOD, He can cause them to live. When the LORD says, "Let there be light," there shall be light, even in this dark place, where sin and wickedness abound. We are still pleading with the LORD to open up the Province of HU-NAN.

Gan-king and Che-foo.

Mr. H. N. MACGREGOR writes from Gan-k'ing: "It is probably by no means the first time that you have received the news that result has far exceeded expectation. Of the LORD'S full hand I cannot speak adequately—who can? But in a few sentences I may try to sum up the breadth of His bounty.

"As to *temporal blessings*—a room and house as comfortable as I should ever choose as a missionary. *Health and strength*—fully sufficient for the study of the language and personal comfort—a pleasant time of the year for studying—what more could I desire?

"Second, as to *spiritual blessings*. Thank Him, they are all bound up in light cords 'in CHRIST,' and He who 'received gifts for men,' is 'all, and in all,' and one needs not to look to any man for blessing outside *the* Man—although one is glad to learn from any one who can point to CHRIST JESUS.

"The difficulties in the way of teaching the people, perhaps, seem greater than before, but I know that He who sent me will fully supply my need—nay, that "in CHRIST' is furnished every necessary, and it is but for me to claim. I am realising that a great part of this warfare must be in prayer—closet prayer. I look forward to wrestlings, strivings, hours of watching and waiting upon Him who alone can change our strength and renew us for the battle. Surely He who has such an important embassy as CHRIST'S messenger ought not to feel lonelincss. The LORD help me to be ever in the Spirit where prayer is no hopeless task, but a real vantage ground.

"The Word of GOD has been more rich to me in its demonstration of truth than before I came here. I find a power in spending one or two hours before breakfast over the Word, and in prayer, which nothing else can make up for.

"In the language, on the whole I may say I have received great help, and am able to converse pretty freely, with my limited vocabulary, with my teacher—who professes to be a Christian, and who appears sincere enough. How joyful will be the day when first I can speak in public—a day, I trust, not far off. I am expecting much blessing in and around Gan-'king. Much prayer has gone up, and even now rises, and who knows what the harvest shall be?

"How reassuring is the word that 'All whom the FATHER giveth Me shall come to Me, and not one shall be lost.' Having such promises, isn't to doubt worse than nonsense? After all, speaking after the manner of men, what is more nonsensical than to doubt GOD? It is well that GOD can do without us, and if He is hungry need not ask us to give Him to eat, else should we be often driven to despair because of the apparent blight. But it is wondrous how one's soul enlarges and fattens by engaging in His service, and trusting Him to fulfil His purposes, seeking His honour as a chosen channel of His will to this people."

The English Schools.

Miss LUCILLA HIBBERD writes from Che foo on February 24th: "We are now in schoolwork again. All our available room will be used up very soon. The general conduct of all the boys is very good. A truly Christian influence pervades everything, and we pray that we may see even greater good in the future than in the past. Mr. Norris is feeling the need of more help, which I trust will soon be forthcoming. I hope the need of my own department of the work will also soon be met. A lady of musical taste, able to give lessons in music to the boys, and also to assist me in the care of the boys' wardrobes, and many other matters of domestic arrangement, is required. She would find a truly happy home, and much blessing here. How delightful it is that the China Inland Mission seems to be one large family, where each one is interested in the other's work, and all are bound together in such real sympathy and love. We are thankful to know that Miss Sanderson is on her way to assist Miss Knight and Miss Ellis; both these ladies are extremely suitable and capable. We felt much the loss of our friends Miss Seed and Miss Whitchurch; but are so thankful for the two dear sisters who have filled their places. I am thankful to be in the enjoyment of a good measure of health. We have had a fine, cold winter, and shall now very soon be having almost perfect weather, which, as you will doubtless remember, is so enjoyable in the spring season here."

China Inland Mission.

QUALIFICATIONS OF CANDIDATES FOR MISSION WORK.

FROM time to time many correspondents ask us for information about this glorious mission work. The LORD has been stirring up many hearts to yearn over the unreached millions of China, and questions are raised as to the requirements needed in those who are to go. While it is quite true that many who might go, and *ought* to go, prefer to stay at home, it is also the case that numbers who wish to go are *entirely unsuited* for the work and uncalled to it. Not all who wish to go as foreign missionaries are qualified by GOD. Let us then, simply and practically, talk the thing over together, and see just how the land lies.

First of all, it is absolutely essential that those desiring to be missionaries should have a deep love for CHRIST, a full grasp of His plan of salvation, and be wholly consecrated, in their inward lives, to Him. Such great truths as personal conversion ; present peace and joy in believing ; the present sanctifying power of the SPIRIT ; the *absolute necessity* among the heathen of faith in CHRIST for salvation ; the loss of the soul as the alternative ; and the perfect adequacy of the Gospel to meet the need of the most degraded ; must stand in the fore-front of the successful missionary's experience and creed. Mission work is not preaching grand sermons, or witnessing marvellous baptisms ; it is a patient Christ-like life, day by day, far from external help, far from those we love ; a quiet sowing of tiny seeds, which may take long years to show above the ground, combined with a steady bearing of loneliness, discomfort, and petty persecution. The work demands of every worker very real and manifest self-sacrifice and acts of faith. It aims at, and ought to be satisfied with, nothing less than the *conversion* of the people to GOD. Not *witness* bearing merely, but *fruit*-bearing is the end in view. Anything short of the salvation of souls is failure.

It is generally found that when people are of no use at home, they are of no use in the mission field. The bright, brave, earnest spirit, ready to face difficulties at home, is the right spirit for the work abroad. A patient, persevering, plodding spirit, attempting great things for GOD, and expecting great things from GOD, is absolutely essential to success in missionary efforts. Those will not make the best missionaries who are easily daunted by the first difficulty or opposition, but those whose strength is equal to waiting upon GOD, and who fight through all obstacles by prayer and faith. The spasmodic worker, frantic in zeal one month, and at freezing point another, will be weary long before the station has been reached: while in the strength of CHRIST the weakest of us need not draw back, nor say, "I am not fit," yet nothing less than burning love to CHRIST, and in Him to perishing souls, will survive and overleap the difficulties and disappointments of the work.

So much for the things that are required ; now for those that are not. Previous knowledge of Chinese is not necessary, as the language is learned best amongst the people themselves.

In the CHINA INLAND MISSION high intellectual attainments are not held to be essential to success in missionary work ; still, in all knowledge there is power, and men and women of education, standing, enterprise, zeal, and piety, are the men and women most wanted for missionaries. It is a mistake to suppose that *any one*, so long as he or she is pious, will do for this work. The CHINA INLAND MISSION wants, not the weakest, but the mightiest, who can be found, and also many others possessing only a good sound English education. Such, filled with the SPIRIT of GOD, and fired with the missionary enthusiasm, will not fail to do a noble work for GOD in any part of the mission field.

As to health, China is so large, and its climate so varied, that those who possess ordinary strength may safely go, provided there is no organic complaint or tendency to hereditary disease.

The CHINA INLAND MISSION accepts *suitable* candidates, whether possessed of private means or otherwise. Those who need it are assisted in their outfits, have their passage money provided, and have funds remitted to them from time to time as the supplies come in. GOD, in a very special way, is the treasurer of the missionaries, and to Him they look, not to the Mission. "Hitherto" He has supplied them out of His abundance, and "henceforth" He will do the same.

An official proclamation has been issued by the authorities throughout China, calling upon the people to respect Christian missionaries, and the religion which they teach, etc. Whatever motive may have prompted the Government to make this extraordinary opening, the LORD has thus given a wide entrance for His people to enter in and possess the land.—*Adapted from "Our Own Gazette."*

China's Millions.

The Annual Meetings.

Pressure caused by the great Missionary Conference precludes our preparing the usual double (July-August) number, giving a full report of our annual meetings. To avoid delay, we give the report of the work in China, prefacing it by the following interesting notice of the afternoon meeting which appeared in the columns of the Nonconformist and Independent, with only one or two verbal changes.

The audited accounts presented at the meeting will be printed with the report of the addresses in the August number, D.V.

As we cannot this month give items of recent intelligence, we may mention that our recent tidings are very satisfactory, both as to the health of the missionaries and the progress of the work.

FEW strangers to the locality who might saunter along Mildmay Park Road and round by Newington Green would imagine that there is anywhere in that locality so remarkable a building as the Mildmay Conference Hall. It is hidden away behind rows of ordinary-looking houses, and is only approached by narrow avenues and openings that promise nothing imposing. Imposing enough, however, is it when you come to it—at least in dimensions. There is no architectural ornamentation about it, and possibly a feeling of disappointment may be experienced by any one who, having heard of the fame of Mildmay, sees the building for the first time. But it was erected for work and not for show, and never was structure better adapted for its purpose. This must strike any one the moment the interior is reached. It is spacious, lofty, beautifully lighted and ventilated, and acoustically it is perfect. There is an air of almost severe simplicity about it, but also of quiet repose; and if we may say so, of severe respectability, reminding one of a Friends' or Moravian Meeting House.

The Mildmay audiences, too, are characteristic. They seem to represent the well-do-do, serene, and thoughtful aspect of the Christian community. Yet the serenity is not that of indifference, but—as the whole history of Mildmay proves—of quiet earnestness, springing from deep conviction and not to be turned from its purpose. A speaker may be sure that it will be sympathetic, provided he is within the lines of evangelical truth, but it will not be demonstrative. His words will be fruitful in something much better and more enduring than cheers; but the cheers he must not look for, unless his oratory be of that rare kind which takes an audience by storm and surprises them into self-forgetfulness.

We felt all this as we looked over the large assembly which filled the area of the Conference Hall on Tuesday afternoon, when the first of two meetings was held in connection with the anniversary of the China Inland Mission—that enterprise of almost daring faith which was commenced some two-and-twenty years ago by Mr. Hudson Taylor. It is difficult to speak of the Mission in terms that are not apparently extravagant, but we very much question whether this century has seen anything of the kind more truly apostolic. Looking over the vast empire of China, Mr. Hudson Taylor felt that good and great as the work of our various missionary societies had been, something more was necessary than they had up to that time attempted. Evangelistic effort had been confined—as it seemed, of necessity—for the most part, to the outer edge of the Empire. If the people were to have the Gospel, the interior must be penetrated. Eleven of those interior provinces, with an aggregate population of one hundred and fifty millions of people, were entirely without a Protestant missionary.

Mr. Taylor gathered around himself a band of men and women who determined, in entire dependence upon Divine support and protection, to attempt to make their way inland. At the same time, they would not interfere with the work of other societies; nor, if they could help it, would they divert one single penny from the already inadequate funds of these societies. They would cast themselves upon God for resources; soliciting nothing from the public, guaranteeing no income to their agents, incurring no debts, but just doing what from time to time they found they had the means to attempt, leaving the enterprise to make its way into public confidence and sympathy as God in His providence might order.

On these principles the directors have acted from the first day until now, and their sublime

venture of faith has been abundantly rewarded. Although we are anticipating much that came out in the course of the meeting on Tuesday, we may, perhaps, at this point mention some particulars as to the success which has been realised. To begin with, money has always been forthcoming. Although some of their missionaries have private property, and have gone out at their own expense and never accepted anything from the Mission funds, many others have been more or less provided for (of course, without any guarantee); rents and other expenses have had to be met. Funds have been sent to the office of the Mission without personal solicitation, and last year its income was £33,717—about one-third more than the year before. Donations of all kinds are included in this sum, from gifts of £2,500, £1,000 and £500, to a few pence sent in postage stamps.

The staff of the Mission numbers 294, comprising 112 missionaries and their wives, 169 unmarried missionaries, and thirteen associates. There are also 132 native helpers. In ten out of the eleven provinces, where previously there was no Protestant missionary, stations have been opened, and it is hoped that one will ere long be established in the eleventh, which has been several times visited. Altogether the stations number 129. More than 3,000 persons have been received into church fellowship, and the number at present in communion is about 2,105.

But we must speak of the meeting. It was held at three o'clock in the afternoon, but long before that time a very large audience had assembled, showing that, despite the quiet and unobtrusive way in which the work of the Mission is carried on, it has made itself widely known, and has gained a wide popularity. Mr. George Williams was in the chair, and a goodly number of Mildmay notabilities were around him. We began by singing a version of "Onward, Christian soldiers," in which the last two lines of the well-known refrain are altered to "Looking unto JESUS, who is gone before." Then followed the reading of the twelfth of Isaiah and prayer.

In place of the usual report Mr. B. Broomhall, the secretary of the Mission, and brother-in-law of Mr. Hudson Taylor, made a few brief statements, showing the position of matters both in regard to funds and work. Seldom, if ever, he said, had a society at its annual meeting more cause for praise and thanksgiving. GOD had done great things for them, first in sending in money to carry on the work. In 1886 the income was £22,000; this year it had been £33,000—an increase of just one-half upon the entire income of the preceding year. Great things had also been done in supplying one hundred additional qualified labourers, and in the gathering in of a large number of souls into the fold of the GOOD SHEPHERD. 551 had been received into church fellowship during the year. Many meetings had been held during the year by members of the Mission, and its publications had been extensively sold. A further step had been taken in the opening of a home at Cambridge, where candidates who had been approved, and who wished (at their own expense) to have the advantages of the University, might reside. An extension of their own premises [in London] was greatly needed. This they hoped to get shortly, but it would only be if funds were specially given for that purpose.

After a few remarks from the Chairman, who expressed his admiration of the principles upon which the Mission was carried on, and of their courage and faith in pushing their way inland to the remote provinces of the empire, Mr. Hudson Taylor was called upon. He first asked the assembly to join him in offering thanks to GOD for what He had done for them. He then referred to the matters which we have set forth above as to the income, and gave some details of the way in which the work was being carried on, contrasting the present position of the Mission with the small beginnings of twenty-two years ago. He also showed how much more was now being done for China than at that time, not only by the Inland Mission, but by other societies, whose work he warmly commended. The help received from the British and Foreign Bible Society was thankfully recognised, special reference being made to the fact that they were just now bringing out a Chinese version in Roman type of the N. Testament.

Dr. Wilson followed with an interesting account of the medical missions carried on under the auspices of the Society. He described the methods adopted, the difficulties that were met with, and the good that was done by this invaluable adjunct to all missionary operations. Incidentally, he mentioned, as showing what the term "inland" indicated, that whereas the journey from England to China was accomplished in six or seven weeks, there was often a journey to be taken on reaching China of three or four months.

An interesting speech was next made by Rev. E. O. Williams, late vicar of St. Stephen's, Leeds, who is just going out as a missionary to China, having resigned his living for that purpose. The steps which had led him to this decision were described in a manner that evidently made a deep impression on the audience, who responded with an expression of audible assent when the speaker referred to a reply given to the question "Do you believe that you have a call from GOD to go to China?" to the effect, "Do you believe that you have a call from GOD to stop at home?"

The speech of the afternoon, so far as its effect in rousing the meeting to any open manifestation of feeling was concerned, was that of the Rev. Mark Guy Pearse. He referred to the faith manifested by the directors in regard to money as sublime, and believed that in this they taught a lesson to all other societies. Referring to a statement of Dr. Dale's—one of the shrewdest observers in the country, as Mr. Pearse called him—that the religious revival of the last century reached its height about 1830, and thence began to decline, the speaker said he had tried to discover what Dr. Dale's reasons for this opinion might be. He could not conceal from himself that just about that time our missionary societies kindled a flame of enthusiasm; and he sometimes wondered whether there was not a connection between the decline referred to and the anxiety about money which soon afterwards began to take possession of our missionary societies. This anxiety possessed the Church, and along with the expedients resorted to in order to obtain money, was a great scandal and disgrace. What was wanted was more of the faith and spiritual earnestness shown by the China Inland Mission. If we had this, then the money would be sent, and our work would be infinitely more successful. Mr. Mark Guy Pearse's remarks were exactly such as suited the feeling of the assembly, who applauded enthusiastically again and again.

When he sat down, the hymn, "Not my own, but saved by JESUS," was sung, and the meeting dispersed; some to have tea in the large rooms beneath, and wait for the evening meeting; others to make their way home and meditate on what they had heard.

Report for the Year 1887.

NEVER was a note of praise more called for than at the present time in reviewing the progress of the work in China during the year 1887. Much was expected from GOD, and we have indeed experienced the truth of the promise: "He will fulfil the desire of them that fear Him."

The most striking feature of the year has been the arrival of successive parties of "the Hundred," each giving glad testimony of souls won for CHRIST, backsliders restored, or believers quickened on the voyage. Not infrequently men who have been convicted by the way have found CHRIST in Shanghai. The following list gives the dates of arrival in China of the various parties:—

	Arrived.
W. S. JOHNSTON ...	... Feb. 13th
FRANK MCCARTHY ...	... „
JOHN BROCK ...	... Mar. 14th
WM. RUSSELL ...	... „
JOHN DARROCH ...	... „
ERIK FOLKE ...	... „
F. Dymond ...	... ... „
S. Pollard ...	... ... „
Miss G. MUIR ...	... April 26th
„ STEWART ...	... „
„ THOMSON ...	... „
„ MCWATTERS...	... „
„ BURROUGHES ...	„
„ BRITTON ...	... „
„ JOHNSON ...	... „
„ MCQUILLAN ...	... „
„ GATES...	... ... „
„ MILLER ...	... „
„ MACKEE ...	... „
„ PARKER ...	... May 5th
„ WEBBER ...	... „
„ *Groves*...	... ... „
„ KNIGHT ...	... May 21st
„ L. K. ELLIS ...	... „
ALEX. ARMSTRONG, F.E I.S.	„
Mrs. ARMSTRONG ...	... „
Miss SCOTT ...	... ... „
„ MILES ...	... ... „
„ JUDD ...	... ... „
„ CULVERWELL	... „
„ FORTH ...	... „
„ *Stewartson* ...	... „
W. J. LEWIS...	... Oct. 8th
A. HODDLE...	... „

	Arrived.
J. O. CURNOW ...	... Oct. 8th
A. H. FAERS ...	... „
I. F. DRYSDALE ...	... „
D. J. MILLS ...	... ... „
JAS. ADAM ...	... ... „
ARCH. GRACIE ...	... „
ED. TOMKINSON ...	... Oct. 24th
Mrs. TOMKINSON ...	... „
Miss E. MAUD HOLMIE ...	„
„ H. R. WALDIE ...	„
„ A. K. FERRIMAN ...	„
„ S. E. BASTONE ...	„
„ A. K. HOOK ...	... „
„ HARRIET CUTT ...	„
„ EMMA FRYER ...	„
H. N. MACGREGOR...	... Nov. 21st
J. A. STOOKE ...	... „
Mrs. STOOKE ...	... „
A. EWING	... „
D. LAWSON	... „
A. H. HUNTLEY ...	... „
Miss FLORENCE ELLIS	... Dec. 5th
„ CLARA ELLIS...	... „
„ WILLIAMSON...	... „
„ M. PALMER ...	... „
„ E. HAINGE ...	... „
„ M. MITCHELL ...	„
„ E. MARCHBANK ...	„
„ I. W. RAMSAY ...	„
„ GERTRUDE ORD ...	„
B. RIRIE	... Dec 20th
F. A. REDFERN ...	... „
R. WELLWOOD ...	... „
A. R. SAUNDERS ...	... „

	Arrived.
A. BLAND	... Dec. 20th
A. LUTLEY	... „
JOS. VALE	... „
C. S. I'ANSON ...	... „
B. CURTIS WATERS ...	„
Miss MAY GRAHAM BROWN	Jan. 1st
„ F. M. WILLIAMS ...	„
„ J. ARTHUR ...	... „
„ M. J. ELAND...	... „
„ E. KENTFIELD ...	„
„ L. CHILTON ...	... „
„ A. BARRETT ...	... „
W. G. PEAT... ...	... Jan. 15th
W. M. BELCHER ...	... „
F. E. LUND	... „
A H. BRIDGE ...	... „
E. MURRAY	... „
GEO. A. COX, L.R.C.P. and S.	Jan 30th
Miss CAMPBELL ...	... „
„ E. HANBURY...	... „
J. T. REID	... „
Mrs. REID	... „
Miss ANNA CREWDSON ...	„
„ ROBINA CREWDSON...	„
„ N. R. ROGERS ...	„
„ T. E. DAWSON ...	„
„ J. SUTHERLAND ...	„
„ BAKER	„
JAS. SIMPSON ...	... Feb. 13th
Mrs. SIMPSON ...	... „
W. E. SHEARER ...	... „
T. D. BEGG	... „
THOS. EYRES ...	... „
O. S. Næstigaard ...	... „

Great has been the joy with which each party has been welcomed in China, and again and again it has been remarked that "GOD's choice were choice ones indeed." As a rule, the brethren have proceeded to the training institute in Gan-k'ing, and the sisters to that in Yang-chau. Never have new missionaries had such advantages before. The progress made in study has been rapid and thorough, while spiritual life and joy have been deepened. The list of missionaries, arranged according to stations, will show that a large number of them had been dispersed when the tables were prepared.

GOD'S answer to prayer has not only enabled us already to reinforce many of the stations, but to open new ones. Our statistics for 1886 showed fifty stations in which there were resident missionaries, while the present list shows sixty-four. Some of the fourteen new stations had previously been worked as out-stations; others, however, are openings in totally new ground, bringing the Gospel for the first time within the reach of many. The remarkable blessing that has rested throughout the year on the work of some of our missionary sisters is worthy of special mention, and also the journeying mercies vouchsafed in China, as well as on the voyages out and home. One party, indeed—that of Mr. and Mrs. Vanstone and their companions—was wrecked in the terrible rapids of the Yang-tsï-kiang above I-chang, but though this involved loss of property, we are thankful to say no life was sacrificed.

Three of our beloved workers were removed by death during the year—Mrs. Douthwaite, Miss Thomson, and Mr. Sturman. Obituary notices of these were given in CHINA'S MILLIONS. Though not falling within the year 1887, we may mention here that our brother Elliston was taken in January, our brother Terry in February, and our sister Miss Dawson in March, 1888. It is somewhat remarkable that Miss Thomson from the first party of ladies of "the Hundred," and Miss Dawson from the last party of ladies, should so soon have been called home. They were His "choice," and in their removal His longing was fulfilled: "FATHER, I long that those whom Thou hast given Me be with Me where I am." Their brief but bright lives on missionary ground lie embalmed in the loving and reverent memories of those who were associated with them.

This year, 1888, but one party has been sent out, including Mr. and Mrs. PIGOTT, Mr. and Mrs. HUNT, and Mrs. SCHOFIELD, returning; also the following five new workers—Miss SMALLEY, Miss SANDERSON, *Miss M. G. Guinness, Miss Mary Reed, and Miss Malin.* These arrived in China on March 11th.

We will now refer to the work of each province. Last year we commenced our Report with five northern provinces; this year we shall refer to six, work having been commenced in the province of CHIH-LI. We shall refer to the provinces in the order of the statistical table, to facilitate reference.

The Six Northern Provinces.

I—KAN-SUH.

Population of Province, 3 *millions; Area of Province*, 86,608 *square miles.*

MISSIONARY SUPERINTENDENT—REV. G. F. EASTON.

Stations, 5; *Missionaries*, 26; *Native Helpers*, 2; *Baptised in* 1887, *Converts*, 18; *Communicants*, 28.

The number of workers in this province has been considerably increased, seven of the Hundred having been designated for one or other of its stations. Their work will tell (D.V.) in the future; for the present much of their time and strength must be given to the language. A country station has been opened during the year in the village of San-yang-chwang. The number of native Christians in fellowship in KAN-SUH—which was ten at the close of 1886—is now twenty-eight. There is every reason to believe that a considerable number of the inquirers also are truly converted, and will, in due time, be accepted for church fellowship. The Thibetan fairs have been visited by several of our workers, and Gospels and Mrs. Grimke's cards have been circulated. The Mongolian capital has also been visited several times, and the Gospel has been brought before many of the Mongols.

In the capital, *Lan-chau*, the first three converts have been baptised. Mr. Parker's residence is in the suburbs, at some little distance from the city; but Miss Annie Taylor has got into the city itself, and by her dispensary and medical work in the homes of the people has been able to do much good. Mr. Cecil Polhill-Turner spent some time at this station, and a shop in the city was rented as a preaching-room, in which he worked diligently. Mr. Hogg, in a recent letter, mentions that Mr. Polhill-Turner's visits to the poor-house were likewise blessed; and that, though he has gone away, the results of his labours remain. Mr. Parker's local and itinerant work has not been less important than in previous years; we feel exceedingly thankful for what GOD has permitted him already to accomplish, but it would be imprudent to publish details.

In *Si-ning*, the work has been carried on, amid many difficulties, by Mr. and Mrs. Laughton, Mr. Cecil Polhill-Turner having only recently joined them. Our friends were earnest in prayer that GOD would give five souls before the end of the year, and they had every reason to believe that at least this number were truly converted, though none of them had received baptism. It will be noted that the Misses Ellis have been designated for this station.

In *Ning-hsia* our brethren Horobin and McKee have been joined by Mr. and Mrs. Burnett. Mr. Beynon also did some work at this station during the absence of Mr. Horobin. An opium-refuge has been opened by Mr. Horobin, and the interest manifested by the patients encourages him to look for spiritual results. Miss McQuillan has been designated to assist Mrs. Burnett in work among the women.

In *Ts'in-chau* work has been vigorously prosecuted during the absence of Mr. and Mrs. Hunt. The visit of Mr. Montagu Beauchamp was greatly blessed. Mr. Botham and Mr. Graham Brown have laboured much, with marked encouragement. Before Mr. Hunt left in 1886 he had the joy of baptising the first ten converts. Fifteen have been added to them, and a number of staunch candidates cheer the hearts of the workers. The newly-opened country station affords valuable opportunities of visiting the women of several villages in their own homes. Having been opened recently, however, we can only say at present that our sisters receive a most kindly welcome.

II.—SHEN-SI.

Population of Province, 7 *millions*; *Area of Province*, 67,400 *square miles*.

MISSIONARY SUPERINTENDENT—REV. G. F. EASTON.

Stations, 2; *Missionaries*, 12; *Native Helpers*, 3; *Baptised in* 1887, 22 *converts*; *Communicants*, 91.

In our last year's report we referred to the efforts made for the opening of Si-gan. Mr. and Mrs. Hogg spent some time there in an inn, but at last they were obliged to retire, and we have had no one to send in their place. Mr. Montagu Beauchamp visited the city on his way from SHAN-SI to Ts'in-chau.

In *Han-chung Fu* the work has been carried on with some difficulty and change. Mr. and Mrs. Easton have returned to the field, and received a warm welcome. But Dr. and Mrs. Wilson have come home on furlough, and Mr. and Mrs. Pearse, since Mr. Easton's arrival, have opened up a new station in the city of *Cheng-ku*. In Han-chung the girls' school, and the work connected with it, have been maintained with increasing encouragement. Mr. and Mrs. Davidson, of the Friends' Missionary Society, reached Han-chung Fu before Dr. Wilson left, and kindly agreed to carry on his medical work as far as they could during his absence. The work in Han-chung, and the out-station Shih-pah-li-p'u, has been seriously hindered by a determined enemy; much prayer is needed that our friends may have the wisdom and grace to deal successfully with this opposition. Notwithstanding these things, twenty-two persons have been baptised during the year, and there has been a large amount of evangelisation in the surrounding counties as well as in the city itself. The return of Mr. Easton as superintendent of the work in this and the adjoining province has greatly encouraged the workers, and we confidently expect that more fruit of this year's labour will be seen in the returns of the year 1888.

III.—SHAN-SI.

Population of Province, 9 *millions*; *Area of Province*, 55,268 *square miles*.

MISSIONARY SUPERINTENDENT—REV. B. BAGNALL.

Stations, 11; *Missionaries*, 34; *Native Helpers*, 31; *Baptised in* 1887, 308 *Converts*; *Communicants*, 584.

In no province has there been more decided advance during the year than in SHAN-SI. The four districts mentioned in our Report last year—1st, North of, and between, the great walls; 2nd, T'ai-yuen, the capital; 3rd, West of the River Fen, from Hiao-i to P'u-hien, including Sih chau and Ta-ning; 4th, to the east of the same river, as far south as K'üh-wu—have all been diligently worked, and with cheering results—upwards of 300 persons having been baptised in 1887. We must refer to these districts in detail.

I.—*In the far North.*

The progress here, from want of reinforcement, has not been as decided as we could have wished. In *Kwei-hwa-ch'eng*, the work has only been maintained with several changes. Mission premises have been rented in *Ta-t'ung Fu*, and Mr. T. H. King has worked the city and surrounding district as efficiently as his strength and health have permitted. Mr. G. W. Clarke has just reached home on furlough with his wife, and thus the working force is diminished rather than strengthened.

II.—*The Capital.*

We have been unable to relieve Dr. Edwards for his furlough, the desirability of which was mentioned in our last Report. In addition to his ordinary labours, both he and Mrs. Edwards have suffered from typhus fever. An epidemic of this disease was prevalent amongst the natives: a brother labouring in connection with the B. and F. Bible Society took it, and was attended by Dr. Edwards, and nursed by Mr. Orr Ewing. He recovered, but Dr. and Mrs. Edwards, Mr. Orr Ewing, Mr. Bagnall, Mr. Terry, Dr. Stuart, and Mr. Stanley Smith all took the disease in turn, and Mr. Terry succumbed to it. The kind sympathy and help of the missionaries of the Baptist Missionary Society and of the American Board during this time of trial was invaluable, and has been greatly appreciated. Three of our missionaries from other stations were able to afford temporary help. We are still praying for an additional medical missionary for this province.

We mentioned last year that possession of the premises for the Schofield Memorial Hospital had at last been secured. Considerable outlay has been necessary to adapt them to the purposes required. The funds contributed towards this object have all been expended, and, indeed, largely supplemented by our own missionaries. The chapel, and the dispensary not yet finished, have alone cost more than the English contributions. Further help towards increasing the number of rooms for patients would be gladly received by Dr. Edwards. There has been blessing both in the hospital work and in the opium refuge, which is superintended by Dr. Stewart. During the building of the chapel Mr. Orr Ewing has been greatly cheered by blessing among the masons whose work he has been superintending.

Twenty-three persons have been baptised in T'ai-yuen during the year, and great interest is manifested, especially among the women—from forty to sixty not unfrequently attending the meetings held by our sisters. The visits of Mr. Stanley Smith, Mr. Hoste, and Messrs. C. T. and G. B. Studd during the summer were much blessed; and the hearts of all the workers were refreshed and encouraged.

III.—*West of the River Fen.*

This district has been visited by Mr. Montagu Beauchamp, who, with Mr. Cassels, first commenced work in it, and by Mr. Bagnall, the superintendent; but Mr. William Key, with the native brethren, have been the principal labourers there through the year. In December, Misses Whitchurch and Seed took possession of the mission house at Hiao-i, and in a short time they were able to report no less than sixteen families who had destroyed their idols, etc. About the same time, Misses Scott and Miles went to Ta-ning to reside, and commenced their work with much encouragement. Miss Charlotte Kerr and a converted lady of rank accompanied Mr. and Mrs. Key in the autumn to Sih-chau. They have had good opportunities of service among the native Christians and heathen women in Sih-chau, and in the village out-stations worked from it. In these stations twenty-seven persons have been baptised during the year, and work that promises large results in the immediate future has been put on a permanent footing. It is interesting to note that among those baptised are the first-fruits from P'u-hien, one of the newer out-stations.

IV.—*East of the River Fen.*

As might be expected, the largest accessions have been in this district. In *Hung-t'ung*, in the spring, 210 persons were baptised; in *Hoh-chau*, in the autumn, twenty-seven were received into church fellowship; and, during the year, at *P'ing-yang*, twenty-one others have been baptised. Work has been resumed in *K'üh-wu*, and a station has been opened at *Lu-gan Fu*. The absence of so many workers during the summer, and the sickness since, have caused the autumn accessions to be smaller than they might otherwise have been. We would ask earnest prayer that the health of the dear workers may be sustained, and that there may be increasing blessing all over this fruitful part of the field. Mr. Stanley Smith mentions one village in which *every soul* is said to have turned to the LORD, and the latest tidings from Mr. Hoste reports, "progress all along the line," notwithstanding many evidences of the opposition of the enemy. The recent letters from Misses Reuter and Jakobsen, Burroughes and Stewart, will be fresh in the memories of our readers. These letters can now be had together, price 1d., in a little booklet called, "Consecration and Blessing in a Chinese City" (Morgan and Scott).

IV.—CHIH-LI.

Population of Province, 20 *millions*; *Area of Province*, 58,949 *square miles*.

MISSIONARY SUPERINTENDENT—T. W. PIGOTT, ESQ., B.A.

Station, 1; *Missionaries*, 6.

We can do little more than mention the station, *Hwuy-luh*, in this province as a station to be worked. Our brothers Elliston and Hudson Broomhall went to this district in the autumn of the year, but a fatal attack of typhoid fever compelled Mr. Elliston to leave. Mr. Broomhall had scarcely got back to Hwuy-luh, after the funeral of Mr. Elliston, before he had to leave for T'ai-yuen, to assist in nursing the sick ones there. He returned to Hwuy-luh as soon as circumstances permitted, accompanied by Mr. Orr Ewing. Mr. and Mrs. Pigott and Mr. and Mrs. Tomalin have been designated for this work. Mr. Hoddle is appointed to join in working the station, as Mr. Orr Ewing was only there on a visit till his health was sufficiently restored to allow of his breaking new ground. It is proposed from Hwuy-luh, as a basis, to work a district which at present is quite untouched, in the west of CHIH-LI, southward as far as the Yellow River, and also the adjoining part of the province of HO-NAN. Thus a missing link will be supplied, and an important region evangelised.

V.—SHAN-TUNG.

Population of Province, 19 *millions*; *Area of Province*, 65,104 *square miles*.

MISSIONARY SUPERINTENDENT—A. W. DOUTHWAITE, M.D.

Stations, 3; *Missionaries*, 20; *Native Helpers*, 3; *Baptised in* 1887, 15 *Converts*; *Communicants*, 31.

There is no change in the number of our stations in this province, though there have been alterations in the number of workers.

At *Fuh-shan* Mrs. Cheney continues to be encouraged by the friendliness of the people, and the work of the dispensary has been carried on steadily.

In *Ning-hai* Mr. Judd has had considerable opposition to overcome, but this, we hope, is now dying out.

In *Che-foo* itself, eleven persons have been baptised during the year. The hospital and dispensary and the evangelistic work have been carried on as far as circumstances have permitted. The sanitorium is increasingly a boon; and the work in the English boys' and girls' boarding schools has been more encouraging than ever before.

The year, however, in Che-foo has been one of many sorrows. The removal of Mrs. Douthwaite in April cast a cloud over the station. Then one of the Hundred, Miss Thompson, very unexpectedly and suddenly received her summons to higher and holier service. Mr. Sturman, also, who was taken to Che-foo seriously invalided, had repeated relapses, and finally was called home in December; making no less than three removed from our midst at this station. In a sanitorium, the death-rate is likely to be greater than in other stations. It is a comfort to feel that those taken have had every mitigation that love and skill could afford.

VI.—HO-NAN.

Population of Province, 15 *millions*; *Area of Province*, 65,104 *square miles*.

DEPUTY SUPERINTENDENT—REV. J. J. COULTHARD.

Stations, 2; *Missionaries*, 6; *Native Helpers*, 2; *Baptised in* 1887, 9 *Converts*; *Communicants*, 11.

The attention of many has been called to this province on account of the bursting of the southern bank of the Yellow River. A great extent of the most fertile and populous part of the province has been covered with water. The loss of life has been immense; and, at first, the sufferings of the survivors were very great. The liberal way in which the Imperial Government has come forward to relieve the distresses of the people has greatly surprised and gratified our missionaries. But there is every reason to fear that all the efforts to close the breach have been unavailing, for the water is slowly but surely rising again, and threatening even greater damage during the summer and autumn months.

In *Chau-kia-k'eo*, our mission premises are situated in one of the highest parts of the town. This is very providential, as fifty-one out of fifty-six of the streets of the northern part of the city were under water when the flood was at its height. We can now understand why the enemy was permitted to drive us away from premises situated on lower ground, some months before the river burst its bank.

The town of Chau-kia-k'eo is situated on both banks of the river, and our work has been hitherto on the left or northern bank. Additional premises have latterly been secured in the southern quarter, which will, we trust, open up new spheres of influence and usefulness.

On November 27th, Mr. Coulthard had the joy of baptising nine converts and of forming the first church in HO-NAN.

For the sake of completeness we may add here that in the spring of 1888 four others were baptised, and that the inquirers give promise of further additions.

At *She-k'i-tien* suitable premises have been secured, and with anticipated reinforcements we look for speedy blessing in other parts of this province, for which we have been so long praying expectantly.

The Four Central Provinces.

VII.—SI-CH'UEN.

Population of Province, 20 *millions*; *Area of Province*, 166,800 *square miles*.

MISSIONARY SUPERINTENDENT—REV. J. W. STEVENSON.

Stations, 5; *Missionaries*, 30; *Native Helpers*, 9; *Baptised in* 1887, 11 *Converts*; *Communicants*, 44.

Commencing again in the west of the empire with the large province of SI-CH'UEN, we are thankful to tell of decided progress. Five stations instead of three, thirty missionaries instead of seventeen, and two additional native helpers, are reported.

In *Ch'en-tu*, Dr. and Mrs. Parry, Dr. and Mrs. Pruen, as well as Mr. and Mrs. Gray Owen, and several of our sisters, have been working with diligence. Six native members have been added to the church.

In *Chung-k'ing*, Mr. Nicoll was able to secure new premises before returning home on furlough. Mr. McMullan has since continued the work. Dr. and Mrs. Cameron, who have gone to Chung-k'ing with several missionary ladies, will soon, we trust, relieve him to open a new station. The attendance at the various meetings is reported as most cheering; and the interest manifested is greater than before the riot. Several candidates for baptism are awaiting Dr. Cameron's arrival.

In *Pao-ning Fu*, Mr. Cassels and Mr. Beauchamp have been much cheered. The first five converts have been baptised, and a church has been formed. Latterly a second house for women's work has been secured by Mr. Cassels, in which the Misses Culverwell, Hanbury, Bastone, and F. M. Williams will (D.V.) be located.

At *Pa chau*, Mr. Albert Phelps, after a short stay, was successful in renting mission premises. He left Mr. Webley Hope Gill in charge, when he came down the Yang-tsï-kiang with Mr. Arthur Polhill-Turner to meet Bishop Moule in Ning-po, where they were ordained, together with a native helper of the C.M.S. Mr. Arthur Polhill-Turner was returning to Pa-chau, but Mr. Phelps was designated for *Wan-hien*, in which we have long desired to work. Mission premises were rented there, perhaps a couple of years ago, by Mr. Nicoll; but difficulties arising, it was felt prudent to retire, and not to bring matters to a crisis. Now there is reason to believe that permanent occupancy may be safely attempted.

Mr. Cassels was greatly impressed, in his recent journey up the Yang-tsï, with the importance of Eastern SI-CH'UEN. On the banks of that river alone, between Chung-k'ing and the borders of the HU-PEH province, are eight huge cities, the smallest of them reckoning its population by tens of thousands, while two of them have a population exceeding a quarter of a million. All these eight cities were then without a witness for CHRIST, and at the present time we are only able to attempt the occupancy of the one that has been mentioned, Wan-hien. Will not our readers join us in prayer that GOD will thrust forth many more labourers into this part of the vineyard?

VIII.—HU-PEH.

Population of Province, 20½ *millions*; *Area of Province*, 70,450 *square miles*.

MISSIONARY SUPERINTENDENT—REV. F. W. BALLER.

Stations, 4; *Missionaries*, 16; *Native Helper*, 1; *Baptised in* 1887, 1 *Convert*; *Communicants*, 47.

Our work in this province is not large. The number of stations continues unaltered, though one of those occupied last year, Lan-t'an, has been exchanged for the more important town of Lao-ho-k'eo.

Wu-ch'ang, as we have mentioned in previous reports, is to us little more than a business station. There has been no baptism during the year, but the number of native Christians in fellowship has been maintained.

In *Sha-shï* the absence of Mr. Dorward has been felt; both Mr. and Mrs. Gulston, too, were absent for some considerable time, and latterly Mr. Dick has left for Shanghai. One baptism only is reported at this station.

In *Fan-ch'eng*, the work has been vigorously prosecuted by Mr. and Mrs. Hutton and by our sisters; but while interest has been manifested among outsiders, they have had to lament the apathetic state of the native Christians.

Lao-ho-k'eo has been recently occupied, but there has not been time yet for fruit to appear. It is hoped that this work will become permanent, and that from so important a town the light may spread into surrounding districts.

IX.—GAN-HWUY.

Population of Province, 9 *millions*; *Area of Province*, 48,461 *square miles*.

MISSIONARY SUPERINTENDENT—REV. WILLIAM COOPER.

Stations, 5; *Missionaries*, 16; *Native Helpers*, 4; *Baptised in* 1887, 13 *Converts*; *Communicants*, 175.

The absence of Mr. Cooper during the whole year, and the fact that the strength of the staff has been largely occupied in training newly-arrived missionaries, have considerably lessened the amount of evangelistic and pastoral work done in this province. The number of stations reported is the same as last year; but Ch'ï-chau, then a station, has become an out-station; and *Cheng-yang-kwan*, an important town on the borders of the great flood, is a newly-opened station, from which our brethren Reid and Brock send very cheering tidings. The opposition at first manifested has passed away, and there are indications of speedy fruit from their efforts.

At *Gan-k'ing*, the capital, it is a cause for great thankulness that the large number of missionary students who have passed through our training institute has given rise to no trouble whatever.

The *Ning-kwoh Fu* district, in which our brother Miller is working, has been reinforced by the addition of Mr. Darroch, and the work there is specially encouraging, seven converts having been baptised during the year.

From *Hwuy-chau Fu* no baptisms are reported, but the letters we have published in CHINA'S MILLIONS show that, instead of the opposition and standing aloof which formerly prevailed, there are not a few now who take a deep interest in the truth. We anticipate ere long that some will have the grace to take a public stand for CHRIST.

The return to China of our brother Mr. Cooper is earnestly looked forward to; and this becomes all the more desirable as Mr. and Mrs. Baller have been compelled to return to England. We would ask special prayer for our brother Mr. Cooper, whose life was almost despaired of a short time ago, that his health may be fully restored, and that he may be able to resume his duties in GAN-HWUY.

X.—KIANG-SU.

Population of Province, 20 *millions*; *Area of Province*, 44,500 *square miles*.

MISSIONARY SUPERINTENDENT—REV. JOHN MCCARTHY.

Stations, 3; *Missionaries*, 18; *Native Helpers*, 8; *Baptised in* 1887, 22 *Converts*; *Communicants*, 54.

Of our three stations in this province, *Shanghai*, as we have mentioned before, is little more than a business centre.

Yang-chau and *Ts'ing-kiang-p'u*, both on the Grand Canal, are our working stations. We rejoiced exceedingly last year in reporting seven baptisms in them. The returns of 1887, however, are of twenty-two additions to the church. For this we thank GOD and take courage.

In *Yang-chau*, as in *Gan-k'ing*, much of the strength of the workers has been devoted to training missionary students. And here, again, we must praise GOD that so many have been able to come and stay in the city without giving rise to any excitement or evil report. The girls' school in Yang-chau is prospering. New premises were secured for it in order to make more room in the older premises for newly-arrived missionaries.

From *Ts'ing-kiang-p'u* we have published several letters during the year in CHINA'S MILLIONS, from which our friends will have seen how open both the town and the country around are to evangelistic efforts. Again we must draw attention to the fact that in the 100 miles between Ts'ing-kiang-p'u and Yang-chau there are no fewer than 100 villages and towns, and several cities, all easily accessible, but all equally neglected. Do we not need to continue to plead with the LORD of the harvest to *thrust forth* more labourers into His harvest?

The More Southerly Provinces.

XI.—YUN-NAN.

Population of Province, 5 *millions*; *Area of Province*, 107,969 *square miles*.

MISSIONARY SUPERINTENDENT—REV. J. W. STEVENSON.

Stations (including Bhamô), 4; *Missionaries*, 17; *Native Helpers*, 2; *Baptised in* 1887, 5 *Converts*; *Communicants*, 9.

Commencing again in the west, and connecting therewith, as heretofore, our border-station at *Bhamô*, in Upper Burmah, we are glad to have a little progress to report, notwithstanding the difficulties and changes with which this work is carried on. In Bhamô, Mr. Steven has been able to remain at his post, and has had the joy of receiving five into fellowship.

In *Ta-li Fu* and *Yün-nan Fu* the work has been just sustained, but there have been no additions to the Church. Mr. Vanstone had to go to the coast to take back his wife; and the reinforcements have not yet reached their station.

Chau-tung Fu.—We are thankful to state that the efforts of Mr. Thorne have been successful in opening up this prefecture, and we believe our brother will be greatly blessed there. He will shortly be married to Miss Lois Malpas, and in that new station her piety and experience will be exceedingly helpful, rendering Gospel work possible among the women, as well as among the men.

It will be remembered that Mr. Thorne, with Mr. and Mrs. Vanstone, and Messrs. Dymond and Pollard are members of the Bible Christian Mission, and are working in happy association with us until their strength and experience encourage them to stand alone. It has been a great joy to give them assistance and supervision in establishing their work and their co-operation has been very helpful to us.

XII.—KWEI-CHAU.

Population of Province, 4 *millions*; *Area of Province*, 64,554 *square miles*.

MISSIONARY SUPERINTENDENT—REV. J. W. STEVENSON.

Station, 1; *Missionaries*, 4; *Native Helpers*, 3; *Baptised during* 1887, 3 *Converts*; *Communicants*, 25.

The year 1887 has been passed at this station in peace and tranquillity, and three souls have been added to the little band of believers. In the absence of reinforcements, no new station has been attempted. Mr. Adam, however, has now been designated for this province, and probably a second station will be opened shortly, in which case further reinforcement will be sent. Miss Malpas and Miss Todd paid a short visit to Kwei-yang, on their way from Yün-nan Fu, and the reports of the work brought home by Miss Todd as to the character of the native Christians and the thoroughness of the work in the city and vicinity are most satisfactory.

A few short journeys have been taken by our brethren for evangelistic purposes. Without further reinforcements more could not be attempted.

XIII.—HU-NAN.

Population of Province, 16 *millions*; *Area of Province*, 74,320 *square miles*.

MISSIONARY SUPERINTENDENT—A. C. DORWARD.

Stations, none; *Workers, those at Sha-shi*.

Mr. Dorward having now returned from his furlough is hoping soon to recommence his labours for this difficult province. The exigency of the flood in HO-NAN and GAN-HWUY caused Mr. Stevenson to request him to visit these regions, and this for a time delayed his return to *Sha-shi*.

Mr. Dorward is longing and praying for reinforcements, and to be able to open one or two stations close to the border, should he find himself unable to open them in HU-NAN itself. KWANG-SI, likewise, is much upon his heart, and we trust that before long he may be able to revisit that province also.

XIV.—KIANG-SI.

Population of Province, 15 *millions*; *Area of Province*, 72,176 *square miles.*

MISSIONARY SUPERINTENDENT—REV. JOHN MCCARTHY.

Stations, 5; *Missionaries*, 15; *Native Helpers*, 6; *Baptised in* 1887, 55 *Converts*; *Communicants*, 94.

One new station has been opened in this province, *Nan-k'ang Fu* on the Po-yang Lake. We mentioned in our last year's report that, while only four persons had been baptised during 1886, the work had been proceeding with encouragement; but that, from the absence of the superintending missionary, the new converts had not been baptised. Our expectation of larger results to report this year has not been disappointed. It will be seen that the number of church members has been more than doubled during the year.

We are greatly rejoiced by the blessing on the Po-yang Lake and the Kwang-sin River; but it is a lamentable fact that there is a large, populous, and easily-accessible district, containing ten millions at least, for whom no missionary has ever been designated. Is not this another call to cry to the LORD of the harvest to thrust forth more labourers into His harvest?

A new out-station has been opened by Mr. McCarthy at *Kwang-sin Fu*, and the work in *I-yang* and *Gan-ren Hiens* is encouraging, and would doubtless have been more productive had there been a more adequate staff of labourers. We would ask special prayers for our missionary sisters labouring in the stations and out-stations on this river and on the Po-yang Lake.

XV.—CHEH-KIANG.

Population of Province, 12 *millions*; *Area of Province*, 39,150 *square miles.*

MISSIONARY SUPERINTENDENT—REV. JAMES MEADOWS.

Stations, 13; *Missionaries*, 26; *Native Helpers*, 58; *Baptised in* 1887, 69 *Converts*; *Communicants*, 912.

The work in this province has been considerably interfered with by sickness, and in several of the districts the missionaries have been tried by the spiritual deadness of those among whom they have been labouring. While there are five more missionaries on the staff than last year, the number of native helpers is diminished, and the number of converts baptised (69) is much smaller than the number received in 1886 (103). In counting the stations (13) we are not including the sub-stations, *Hang-chau* and *Ning-po*, superintended respectively by our brethren Meadows and Williamson, as it seems best to restrict the word "stations" to those places in which missionaries are residing, and "out-stations" to those in which there are only native helpers.

It would appear that eight persons have been baptised in the *Hang-chau* stations, six in those superintended by Mr. Meadows, two in those under Mr. Williamson's supervision, and four in *T'ai-chau*, to which Mr. Rudland has now returned. Seven converts have been given to our friends, Messrs. Langman and Wright in *Kin-hwa* and *Yung-k'ang*, eleven to Mr. Thompson and his fellow-workers in *Kiu-chau*, *Ch'ang-shan*, and *Peh-shih-kiai*, while the largest accessions have been thirty-one, in the *Wun-chau* district. Our brother, Mr. Grierson, labouring there, has been united in marriage to Miss Oliver. Miss Judd, who is caring especially for the school-girls, is restored to health again, while Miss Britton is seeking to work among the women. Failure of health on the part of Mr. Sayers has led to his removal to *Ch'u-chau*, which city, and also Yung-k'ang, now in charge of Mr. Wright, will henceforth count as stations.

In conclusion, looking on the work of the whole year, we have to praise GOD for the addition of between five and six hundred members to the churches—a larger accession than we have ever yet had to report. We look for yet greater results this year. All the stations and out-stations can be better worked by our augmented numbers. We now give the list of missionaries as stationed, prefixing those absent and the undesignated students.

Missionaries Absent—Location Undetermined.

J. HUDSON TAYLOR.
MRS. HUDSON TAYLOR.
MRS. STEVENSON.
MRS. MCCARTHY.
MISS TURNER.
GEO. NICOLL.
MRS. NICOLL (*née* Howland).
HORACE A. RANDLE, M.D. (U.S.A.).
MRS. RANDLE (*née* Boyd).
MISS HORNE.
C. G. MOORE (*Home Work of Mission*).
MRS. MOORE.
FRANK TRENCH (*Medical Study*).
ARTHUR EASON.
MRS. EASON (*née* Southall).
MISS TODD.

Missionaries Recently Arrived in China—Engaged in Study.

T. D. BEGG.
W. M. BELCHER.
A. BLAND.
A. H. BRIDGE.
J. F. DRYSDALE.
A. EWING.
THOS. EYERS.
A. H. HUNTLEY.
C. S. I'ANSON.
D. LAWSON.
F. E. LUND.
A. LUTLEY.
E. MURRAY.
O. S. Næstigaard.
W. G. PEAT.
F. A. REDFERN.
B. RIRIE.
W. E. SHEARER.
JAS. SIMPSON.
MRS. SIMPSON.
JOS. VALE.
B. C. WATERS.
R. WELLWOOD.
MISS BAKER.
MISS BARRETT.
MISS CAMPBELL.
MISS CHILTON.
MISS A. CREWDSON.
MISS R. CREWDSON.
Miss Guinness.
MISS ORD.
Miss Reed.

Stations and Missionaries of the China Inland Mission.

(The 65 Out-Stations of the Mission are not given in this table. The names of Associates are printed in Italics.)

I.—Province of Kan-suh. 1876.

Population of Province, 3 millions; Area† of Province, 86,608 square miles.*

1. *Lan-chau*, 1885.

GEORGE PARKER 1876
Mrs. PARKER 1880
Miss ANNIE TAYLOR 1884
CHARLES H. HOGG 1884
Mrs. HOGG (*née* Muir) 1883
Miss G. MUIR 1887
Miss M. GRAHAM BROWN .. 1887

2. *Si-ning*, 1885.

WILLIAM LAUGHTON 1884
Mrs. LAUGHTON (*née* Brown) .. 1885
CECIL POLHILL-TURNER 1885
Miss CLARA ELLIS 1887
Miss FLORENCE ELLIS 1887

3. *Ning-hsia*, 1885.

CHARLES HOROBIN 1884
STEWART MCKEE 1884
W. E. BURNETT 1883
Mrs. BURNETT (*née* Jones) .. 1881
Miss MCQUILLAN 1887

4. *Ts'in-chau*, 1878.

HENRY W. HUNT 1879
Mrs. HUNT (*née* Smalley) 1878
T. E. S. BOTHAM 1885
GEO. GRAHAM BROWN 1886
Miss KINAHAN 1886
Miss SUTHERLAND 1887
Miss SMALLEY 1887

5. *San-yang Chwang*, 1887.

Miss MARSTON 1884
Miss BARCLAY 1884

Native Helpers, 2—1 *School Teacher*, 1 *Bible Woman*.

II.—Province of Shen-si. 1876.

Population of Province, 7 millions; Area† of Province, 67,400 square miles.*

6. *Han-chung*, 1879.

G. F. EASTON 1875
Mrs. EASTON (*née* Gardner) .. 1881
W. WILSON, M.B.C.M. (*absent*) .. 1882
Mrs. WILSON (*née* Goodman) *absent* 1883
Miss ALICE DRAKE 1884
Miss FENTON 1886
Miss JOHNSON 1887
Miss FRYER 1887
Miss HOLME 1887

7. *Cheng-ku*, 1887.

EDWARD PEARSE 1876
Mrs. PEARSE (*née* Goodman) .. 1875
EDWARD HUGHESDON 1884

Native Helpers, 3—1 *Assistant Preacher*, 1 *School Teacher*, 1 *Chapel Keeper*.

III.—Province of Shan-si. 1876.

Population of Province, 9 millions; Area† of Province, 55,268 square miles.*

8. *Kwei-hwa-ch'eng*, 1886.

GEORGE W. CLARKE (*absent*) .. 1875
Mrs. CLARKE (*née* Lancaster) *absent* 1880
W. T. BEYNON 1885
Mrs. BEYNON (*nee* E. Taylor) .. 1886

9. *Ta-t'ung*, 1886.

T. H. KING 1884

10. *T'ai-yuen*, 1877.

E. H. EDWARDS, M.B.C.M. .. 1882
Mrs. EDWARDS (*née* Kemp) .. 1882
D. M. ROBERTSON 1885
A. ORR EWING 1886
J. C. STEWART, M.D. (U.S.A.) .. 1886
Miss A. G. BROOMHALL 1884
Miss STEVENS 1885
Mrs. ELLISTON (*née* Groom) .. 1882
Mrs. TERRY (*née* S. Wilson) .. 1886
Miss L. M. FORTH 1887

11. *Hiao-i*, 1887.

Miss SEED 1883
Miss WHITCHURCH 1884

12. *Sih-chau*, 1885.

WM. KEY 1884
Mrs. KEY (*née* Symon) 1884
Miss KERR 1880

13. *Ta-ning*, 1885.

Miss M. E. SCOTT 1887
Miss ALICE A. MILES 1887

14. *Hoh-chau*, 1886

Miss REUTER 1886
Miss JAKOBSEN 1886
Miss BURROUGHES 1887

15. *Hung-t'ung*, 1886.

D. E. HOSTE 1885
H. N. MACGREGOR 1887

16. *P'ing-yang*, 1879.

B. BAGNALL 1873
Mrs. BAGNALL (*née* Kingsbury) .. 1880

17. *K'üh-wu*, 1885.

WILLIAM RUSSELL 1887
ERIK FOLKE 1887

18. *Lu-gan*, 1887.

STANLEY P. SMITH, B.A. .. 1885
C. T. Studd, B.A. 1885
Mrs. C. T. Studd (*née* Stewart) .. 1887

Native Helpers, mostly unpaid, 31—3 *Pastors*, 9 *Assistant Preachers*, 1 *School Teacher*, 16 *other Male Helpers*, 2 *Bible-women*.

IV.—Province of Chih-li. 1887.

Population of Province, 20 millions; Area† of Province, 58,949 square miles.*

19. *Hwuy-luh*, 1887.

T. W. PIGOTT, B.A. 1879
Mrs. PIGOTT (*née* Kemp) 1882
ED. TOMALIN 1879
Mrs. TOMALIN (*née* Desgraz) .. 1866
H. HUDSON BROOMHALL 1884
A. HODDLE 1887

* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area „ 50,823 sq. mls.;	„ 29,820 sq. mls.	„ 7,363 sq. mls.	„ 32,531 sq. mls.

V.—Province of Shan-tung. 1879.

Population of Province*, 19 *millions*; *Area† of Province*, 65,104 *square miles*.

20. *Chefoo*, 1879.

A. W. DOUTHWAITE, M.D. (U.S.A.) 1874
Mrs. SCHOFIELD 1874
Miss Fausset 1885
Miss Malin 1887

Boys' School.

HERBERT L. NORRIS 1884
FRANK MCCARTHY 1887
Miss HIBBERD 1886

Girls' School.

Miss KNIGHT 1887
Miss L. K. ELLIS 1887
Miss SANDERSON 1888

Sanitorium.

J. A. STOOKE 1887
Mrs. STOOKE 1887
J. R. DOUGLAS 1885

Native Helpers, 2—2 *Assistant Preachers*.

21. *Fuh-shan*, 1885.

Mrs. CHENEY 1884
Miss MCWATTERS 1887
Miss MILLER 1887

22. *Ning-hai*, 1886.

C. H. JUDD 1868
Mrs. JUDD 1868
JOHN FINLAYSON 1884
Miss Groves 1887

VI.—Province of Ho-nan. 1875.

Population of Province*, 15 *millions*; *Area† of Province*, 65,104 *square miles*.

23. *Chau-kia-k'eo*, 1884.

J. J. COULTHARD 1879
Mrs. COULTHARD (*née* M. H. Taylor) 1884
W. S. JOHNSTON 1887

24. *She-k'i-tien*, 1886.

J. A. SLIMMON 1884
D. J. MILLS 1887
ARCH. GRACIE 1887

Native Helpers, 2—1 *Assistant Preacher*, 1 *Chapel Keeper*.

VII.—Province of Si-ch'uen. 1877.

Population of Province*, 20 *millions*; *Area† of Province*, 166,800 *square miles*.

25. *Chen-tu*, 1881.

SAMUEL R. CLARKE 1878
Mrs. CLARKE (*née* Fausset) .. 1878
HERBERT PARRY, L.R.C.P. & S. .. 1884
Mrs. PARRY (*née* Broman) .. 1884
WM. PRUEN, L.R.C.P. 1880
Mrs. PRUEN (*née* Hughes) .. 1876
R. GRAY OWEN 1885
Mrs. GRAY OWEN (*née* Butland) .. 1883
Mrs. RILEY (*née* Stroud) 1882
Miss FOSBERY 1884
Miss ELIZABETH WEBB 1884

26. *Chung-k'ing*, 1877.

J. CAMERON, M.D. (U.S.A.) .. 1875
Mrs. CAMERON 1883
J. MCMULLAN 1884
A. H. FAERS 1887
Miss MALPAS 1883
Miss DAVIS 1886
Miss WEBBER 1887
Miss RAMSAY 1887
Miss A. K. HOOK 1887

27. *Pao-ning*, 1886.

W. W. CASSELS, B.A. 1885
Mrs. CASSELS (*née* Legge) .. 1886
MONTAGU BEAUCHAMP, B.A. .. 1885
Miss CULVERWELL 1887
Miss HANBURY 1887
Miss BASTONE 1887
Miss F. M. WILLIAMS 1887

28. *Pa-chau*, 1887.

A. T. POLHILL-TURNER, B.A. .. 1885
W. HOPE GILL 1885

29. *Wan-hien*, 1888.

ALBERT PHELPS 1887

Native Helpers, 9—2 *Assistant Preachers*, 2 *School Teachers*, 2 *Colporteurs*, 3 *Bible-women*.

VIII.—Province of Hu-peh. 1874.

Population of Province*, 20½ *millions*; *Area† of Province*, 70,450 *square miles*.

30. *Wu-ch'ang*, 1874.

J. F. BROUMTON 1875
Mrs. BROUMTON 1879
MAURICE J. WALKER 1885

31. *Fan-ch'eng*, 1878.

THOMAS HUTTON 1884
Mrs. HUTTON (*née* Le Brun) .. 1885
Miss GATES 1887
Miss WALDIE 1887

32. *Sha-shi*, 1884 (*for Hu-nan*).

A. C. DORWARD 1878
T. JAMES 1885
F. W. K. GULSTON 1885
Mrs. GULSTON (*née* Evans) .. 1882
Miss E. WILSON (*absent*) 1876

33. *Lao-ho-k'eo*, 1887.

GEORGE KING 1875
Mrs. KING (*née* H. Black) .. 1883
Miss JANE BLACK 1883
Miss EMILY BLACK 1884

Native Helper—1 *Business Assistant*.

IX.—Province of Gan-hwuy. 1869.

Population of Province*, 9 *millions*; *Area† of Province*, 48,461 *square miles*.

34. *Cheng-yang-kwan*, 1887.

JOHN REID 1884
JOHN BROCK 1887

35. *Lai-gan*, 1887.

R. J. LANDALE, M.A. (*absent*) .. 1876

36. *Gan-k'ing*, 1869.

WILLIAM COOPER (*absent*) .. 1881
Mrs. COOPER (*absent*) .. .. —
F. W. BALLER (*absent*) 1873
Mrs. BALLER (*née* Bowyer) *absent* 1866
F. MARCUS WOOD 1883
Mrs. WOOD (*née* Williams) .. 1883
ALEX. R. SAUNDERS 1887

37. *Ning-kwoh*, 1874

GEORGE MILLER 1884
JOHN DARROCH 1887

38. *Hwuy-chau*, 1875.

DUNCAN KAY 1884
Mrs. KAY (*née* Mathewson) .. 1884
Miss J. D. ROBERTSON 1886
Miss S. E. JONES 1886

Native Helpers, 4—1 *Pastor*, 1 *Assistant Preacher*, 2 *Chapel Keepers*.

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* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area 50,823 sq. mls.;	„ 29,820 sq. mls.;	„ 7,363 sq. mls.	„ 32,531 sq. mls.

X.—Province of Kiang-su. 1854.

Population of Province*, 20 *millions*; *Area† of Province*, 44,500 *square miles.*

39. *Shanghai*, 1854.

J. W. Stevenson 1866
J. E. Cardwell 1868
Mrs. Cardwell 1868
J. W. Lewis 1885
Mrs. Lewis (*née* Kings) 1886
Henry Dick 1883
Miss Mary Black 1884
Miss Williamson 1887
Miss Palmer 1887

40. *Yang-chau*, 1868.

John McCarthy 1867
Miss C. K. Murray 1884
Miss M. Murray 1884
Miss C. P. Clark 1886
Miss Jennie Webb.. 1885
Miss Ferriman 1887
Miss Kentfield 1887

41. *Ts'ing-kiang-p'u*, 1869.

Miss McFarlane 1884
Miss MacKee 1887

Native Helpers, 8—1 *Pastor*, 2 *Assistant Preachers*, 1 *School Teacher*, 1 *Colporteur*, 3 *Bible Women.*

XI.—Province of Yun-nan. 1877.

Population of Province*, 5 *millions*; *Area† of Province*, 107,969 *square miles.*

42. *Bhamô* (*Upper Burmah*), 1875.

Henry Soltau (*absent*) 1875
Mrs. Soltau (*absent*) 1883
F. A. Steven 1883

43. *Ta-li Fu*, 1881.

F. T. Foucar 1885
John Smith 1885

44. *Yun-nan Fu*, 1882.

Owen Stevenson 1883
T. G. Vanstone 1885
Mrs. Vanstone (*née Stewartson*) .. 1887
J. D. Curnow 1887
Ed. Tomkinson 1887
Mrs. Tomkinson 1887
Miss Eland 1887
Miss Cutt 1887
Miss Hainge 1887

45. *Chau-tung Fu*, 1887.

S. T. Thorne 1885
F. Dymond 1887
S. Pollard 1887

Native Helpers, 2—1 *School Teacher*, 1 *Colporteur.*

XII.—Province of Kwei-chau. 1877.

Population of Province*, 4 *millions*; *Area† of Province*, 64,554 *square miles.*

46. *Kwei-yang*, 1877.

George Andrew 1881
Mrs. Andrew (*née* Findlay) .. 1882
Thomas Windsor.. 1884
James Adam 1887

Native Helpers, 3—1 *Assistant Preacher*, 2 *School Teachers.*

XIII.—Province of Hu-nan. 1875.

Population of Province*, 16 *millions*: *Area† of Province*, 74,320 *square miles.*

This province is worked from Sha-shï, HU-PEH, which see.

XIV.—Province of Kiang-si. 1869.

Population of Province*, 15 *millions*; *Area† of Province*, 72,176 *square miles.*

47. *Ta-ku-t'ang*, 1873.

Alex. Armstrong, F.E.I.S. .. 1887
Mrs. Armstrong 1887
J. T. Reid 1887
Mrs. Reid 1887
Geo. A. Cox, L.R.C.P. & S. .. 1887

48. *Nan-k'ang Fu*, 1887.

Miss Tapscott 1886
Miss Mitchell 1887

49. *Kwei-k'i*, 1878.

H. H. Taylor 1881
Mrs. Taylor (*née* Gray) 1884
Miss Arthur 1887

50. *Ho-k'eo*, 1878.

Miss Gibson.. 1884
Miss Say 1886
Miss Parker 1887

51. *Yüh-shan*, 1877.

Miss Macintosh 1884
Miss Marchbank 1887

Native Helpers, 6—1 *Pastor*, 4 *Assistant Preachers*, 1 *Chapel Keeper*

XV.—Province of Cheh-kiang. 1857.

Population of Province*, 12 *millions*; *Area† of Province*, 39,150 *square miles.*

Hang-chau, 1866.
(*Pastor Wông Læ-djün.*)
(„ *Nying Ts-ky'ing.*)

52. *Shao-hing*, 1866.

James Meadows 1862
Mrs. Meadows (*née* Rose) .. 1866
Miss Carpenter 1883

53. *Shing-hien*, 1869.

J. A. Heal 1885
Mrs. Heal (*née* M. Carpenter) .. 1883

Ning-po, 1857.
J. Williamson, Superintended from Fung-hwa.

54. *Fung-hwa*, 1866.

J. Williamson 1866
Mrs. Williamson 1875

55. *Ning-hai*, 1868.

M. Harrison 1885

56. *T'ai-chau*, 1867.

W. D. Rudland 1866
Mrs. Rudland (*née* Knight) .. 1875

57. *Wun-chau*, 1867.

George Stott (*absent*) 1866
Mrs. Stott (*née* Ciggie, *absent*).. 1870
Miss Britton 1887
Miss H. A. Judd 1887

58. *Bing-yae*, 1874.

R. Grierson 1885
Mrs. Grierson (*née* Oliver) .. 1886

59. *Ch'u-chau*, 1875.

E. S. Sayers 1886

60. *Yung-k'ang*, 1882.

A. Wright 1886

61. *Kin-hwa*, 1875.

A. Langman 1884
Mrs. Langman (*née* M. Williams) 1887

62. *Kiu-chau*, 1872.

David Thompson 1881
Mrs. Thompson (*née* Dowman) .. 1883
Miss Boyd 1878

63. *Ch'ang-shan*, 1878.

Miss Byron 1884

64. *Peh-shïh-kiai*, 1879.

Miss Littler 1886
Miss Rodgers 1887

Native Helpers, 58—6 *Pastors*, 26 *Assistant Preachers*, 3 *School Teachers*, 15 *Colporteurs*, 8 *Bible-women.*

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* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926; Scotland, 3,735,573; Wales, 1,360,513; Ireland, 5,174,836.
Area „ 50,823 sq. mls.; „ 29,820 sq. mls.; „ 7,363 sq. mls.; „ 32,531 sq. mls.

Work in Hiao-i, South Shan-si.

FROM MISSES WHITCHURCH AND SEED.

SUNDAY, *Jan 1st*, 1888.—We had a happy time of praise and prayer before any one came in, asking that our FATHER would give us a special token of His presence and blessing on this the first Sunday in the New Year. In the morning a good number of women came in who had not been before. After they left we had quite a little service with several women belonging to Yang's household. They knew something of the Gospel, and sang several hymns, and four of them are learning to read, but they have not yet truly repented and given up opium. We feel sure our FATHER will give us the whole household.

Jan. 2nd.—Had over a hundred women to see us, a grand funeral and wedding bringing them out. The women were very friendly. In the afternoon, went as usual to Yang's house for prayers, and were invited into the old uncle's room (there are four generations in this house). We found the old man quite weak and ill, and were asked to pray that he might be healed. He is over seventy years of age, and has not been able to eat much solid food for three months, nor can he sleep well. On going into his room we were grieved to see three idols, with incense, on a table, and told the old man it would be useless to pray that he might be healed while those false gods were there, but that we would pray that they might be made willing to put them away.

Jan. 3rd.—Invited by a widow to go and see a woman who had a very bad cough. Mrs. Liu and I went. The house was beautifully clean and sweet, and the women there very intelligent and respectable. Mrs. Liu preached to them beautifully. We are so thankful for her: she is a woman of prayer, and the LORD is with her, blessing her words to the people. She is very humble, and tells the people what she was—a poor wretched opium smoker—before she learnt to know the SAVIOUR, and that what CHRIST has done for her and her husband HE will do for them, if they will but put away their idols and trust in Him alone. The widow who came for us then took us to her own home, which we found full of people, and there was quite a crowd outside. One dear old body, who was not well, wanted us to pray for her, which we did, and Mrs. Liu explained that she must herself pray to JESUS, the SON of GOD, who was willing to forgive her sins as well as heal her body.

Jan. 5th.—Miss Seed suggested taking the old man at Yang's house some beef-tea. I took it, accompanied by Mr. and Mrs. Liu. The old man drank it with relish. Then we shouted into his ear—for he is dreadfully deaf—that if he wanted GOD to bless him he must give up his idols. Mr. Liu assured him that they could not help him, hut that our SAVIOUR could and would, if he would put trust in Him. The HOLY SPIRIT opened the poor old man's heart to receive something of the Truth, for before we left he and his wife were quite willing for us to take the idols away, and learned the little prayer, "SAVIOUR, JESUS, save me—a sinful man." Mr. Chang came to evening prayers. He said he had taken down his idols, but that his wife had been taken ill, and she believed that it was because he had done so. He asked us to come next day and see her and pray for her.

IDOLS DESTROYED.

Jan. 6th.—Mr. Chang *brought his idols to be destroyed* with those the old man in Yang's family had given us. After prayers we took them into the yard, and they were shivered to atoms. To our great joy, Mr. Yang stepped up and asked and gave *the first blow to his*, after which we all helped in turn. Those who have had the same experience will know something of our feelings as, for the first time, we saw the men smashing their false gods. Those who have not can have no idea of the intense joy that welled up in our hearts, remembering the promise—"The idols shall be utterly abolished." I am trusting to see the day when there shall not be one left in Hiao-i.

That morning we found that Yang's old uncle had been smoking opium, and that his wife was in the habit of doing the same; we told them that this bad habit must also be given up, and they at once agreed to do so. They are both seventy-eight years old.

Went, as promised, to see Chang's wife, and prayed for her.

Saturday, 7th.—Soon after breakfast a little boy came to invite us to go to Wang's house. He was in the hospital at T'ai-yuen. Mr. and Mrs. Liu and I went. I am delighted with Mrs. Wang. Mr. Key and I went to Tao-hiang, leaving Miss Seed and Mrs. Liu to conduct the meetings here. When I reached my destination I was placed on a "k'ang" (brick stove-bed). It was so hot that I could not help thinking of the very stout, gouty old gentleman in the story of "Sandford and Merton," who was placed in a room with a heated floor in order to make him hop about and get exercise. I would have been thankful to hop off the k'ang, but could not, so made up my mind to bear it.

Sunday, 8th.—We had good meetings, but the seven and half miles walk back in the evening was very exhausting. When I reached home, Miss Seed had joyful news to tell me. Yang's old uncle and his wife had come of their own accord to praise GOD for what He had done for them. Four of the women of their family and two others came, at the same time. After they had left, Mrs. Chang came, well and happy, to praise GOD, and told the old widow who took us to see the two sick people last Tuesday of their having given up their idols, and of GOD'S goodness to her. The old widow was so influenced that *she resolved to put hers away also*, and gave them to Mr. Liu. Nor was this all; at evening, the mason who went to Hoh-chau with letters promised to bring his idols to us.

MORE IDOLS AND AN OPIUM PIPE BURNT.

Jan. 9th.—The mason kept his promise, *brought his idols*, and *burnt them* while we sang the doxology. The dear old widow came in later on, and *burnt hers also.* She seems in real earnest, and means to come every Sunday for worship. Yang's old uncle gave us *his opium pipe* and all the other accompaniments except the little lamp (which is otherwise useful), and we have *had them burnt*. Yang's old uncle has been over-eating, and is suffering in consequence.

A young man, a relation of Yang's, sent for us to pray for him. Mr. Liu, Mr. Key, and Miss Seed have been to see him, but as yet he will not give up his gods. We believe we shall yet rejoice over him as among the saved ones in Hiao-i. At evening prayers Miss Seed asked the mason if he had peace. He said yes; he found it when with Pastor Hsi. This is a special answer to prayer; we had prayed that he might be blessed while with that holy man.

VILLAGE WORK—IDOLS BURNT.

Jan. 11th.—Visited Ho-ti, a village fifteen *li* away. Had at first a great trial of our faith. One of the Christians had fallen into sin, and acted very strangely; however, Liu began to preach in the open-air. We sang "JESUS loves me," and the whole village turned out. Afterwards, in a house, which soon was crammed, we sang, and Liu explained the meaning of the hymn. While he was speaking an old woman, Mrs. Wang, came pushing in, who had a son an opium-smoker; she asked if we could help him to break it off. I said no, but JESUS, our SAVIOUR, could. She already knew that JESUS was the SON of GOD, so I taught her to pray, "JESUS, SAVIOUR, save me, a sinner; save my son from his opium, and forgive his sins." I saw her son, a poor miserable-looking fellow. He told us he wanted to break off opium. I asked if they had idols in their homes. "Yes, they had." Would they put them away? "They would." Before we left the house, Liu prayed for them all, and we sang "JESUS loves me."

Telling the old Mrs. Wang and her son that if they wanted *our* GOD to bless them they must now give up *theirs*, we followed the old woman, and saw her in the presence of the crowd that had accompanied us take down her idols and hand them to us. We proceeded to the court-yard, where the son *set fire to them and burned them*, not one man or woman raising their voice against it. Liu addressed them, showing how foolish it was to trust gods that could not save themselves. After singing the doxology, we left with joyful hearts—too happy to feel either fatigue or hunger.

Jan. 13th.—For several days Yang's old uncle was very ill, could keep no food down, and people were urging him to take his opium again or he would die. Satan whispered, "He's going to die in spite of all your prayers;" but our eyes were up to the LORD—we knew *He* could not fail us. When the old enemy was very near, we knew the best thing to foil him was to keep on praising, rather than praying; so we sang hymns of praise in Chinese, which soothed the old man, and he was able to sleep. Now, thank GOD, both he and his aged wife are better, and all desire to turn to the opium is gone.

Thursday, 12th.—Old Mrs. Wang came with her son (who had burnt the idols) to be cured of opium-smoking. The man had not faith to give it up without medicine, so Miss Seed gave him some pills. He slept well, having no distress, so went back on Friday for his bedding to stay and be cured. Mr. Liu went with him as a safeguard, but he managed to give him the slip. We have reason to fear that he is very depraved; but such are the people for whom CHRIST died. We sent off Liu this morning as soon as it was light to find the wandering sheep, who returned in triumph with him about 3.30. We are trusting the LORD to make him a new creature ere he sees his home again. The mother is the most earnest searcher after truth that Miss Seed or I have ever met. I never saw any one in so short a time get so clear an idea of the plan of salvation. Her great desire seems to be that she and her son may be saved themselves, and go back to preach to their neighbours.

A SOLEMN CASE.

Jan. 13th.—An old woman asked us to go to a neighbour of hers who had been suffering for seven days, and had no relief whatever for three. The old woman first took us to her own home, which proves to be one of the strongholds of Satan. She herself has been to see us several times, and seems a nice woman; but five of the eight members of her household smoke opium and are wretched-looking creatures. Then we went to her sick friend's. She was doubled up on the k'ang, looking wretchedly ill—at times shivering with pain. We told her old mother and her husband that *we* could do nothing, but that if they would put away their idols we believed that our GOD—the *only* true GOD—would hear prayer, for He is able to save the soul and heal the body.

They agreed. The husband *fetched their paper god and burnt it;* then we taught them to pray "JESUS, SAVIOUR, save me—a sinner." The poor sufferer repeated it with difficulty. Then Mrs. Liu, Mr. Chang, and I prayed aloud that GOD would grant them true repentance, and that He would also glorify Himself by speedily giving the poor woman relief. The promise, "If two of you shall agree," etc., and also that promise, Mark xvi. 17, 18, encouraged us, and we all had assurance that our prayer was heard and answered. A great number of people had collected by the time we left the house; they followed us a long distance. I was rejoiced to hear Chang say, "It will glorify GOD all the more when they see the woman come to thank Him for her recovery."

At our request Chang went back almost immediately with some grapes for the poor sufferer. We feel sure this man Chang is saved; he has no work at present, and is delighted to do anything he can for his SAVIOUR, who has done so much for him. He has already been the means of leading one young man, living in his yard, to CHRIST. This young man told me, with a very happy face, that he had "peace in his heart."

"GOD IS NOT MOCKED."

Jan. 14th.—GOD has indeed obtained glory before these people, but not in the way we expected. Chang accompanied us again to the East suburb. When nearly there, a child in the quiet street told Chang that the sufferer was better. I felt we must praise GOD, so we sang the doxology together. A few steps further on a man spoke to Chang, who came back and said to us: "*The woman is dead!*" I could not believe it; I said, "You must go and see, and meanwhile we will go to the house that we promised to visit yesterday." We went, and the house-room was soon filled. Mrs. Liu, after silent prayer, was soon preaching to them; but I shall not soon forget the experience of that hour. I could not understand it at all that the woman should prove to be dead, for I felt that we had fulfilled the conditions necessary to answer prayer: we had inquired of the LORD, we had believed without a doubt, we had put the finger of faith on His promises who cannot lie. And yet, though perplexed, I felt I ought to praise, for He doeth all things well.

When Chang came back it was all made clear and plain, and I trust I have learnt a lesson I shall never forget. His story ran thus: Yesterday afternoon GOD granted the poor woman all necessary relief. This morning before daylight she gave birth to a still-born child. They were all overjoyed; she herself said she was well, and they need not trouble us again. But alas! as they themselves now acknowledged, Satan beguiled them, and instead of giving GOD the glory, they wanted, as usual, to do homage to their false god. Their own was gone, so they borrowed one from some neighbours, and were in the act of preparing for the ceremony when the woman fell back and died instantly! We are praying that, as in the case of Ananias and Sapphira, great fear may come upon our little church (for we believe we have already seven converts here), and upon as many—and they are many—as have heard this thing, and that they may understand that our GOD is not to be mocked.

THE TWENTY-SECOND

ANNIVERSARY MEETINGS.

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Statistics of the China Inland Mission for January,† 1888.

PROVINCES. (*Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of itinerations begun.*)		STATIONS. (*Capitals of Provinces in capitals, Prefectural cities in small capitals, County cities in roman, and Market towns in italics.*)	Work Begun.	Stations and Missionaries.				Native Helpers.						Communicants in Fellowship			Baptised Persons.		Organised Churches.	Schools.				Hospitals, Dispensaries, and Refuges, for Cure of Opium Smoking.
																				Boarding		Day.		
				Stations.	Out-Stations.	Chapels.	Missionaries and wives, Associates, and those absent.	Ordnd. Pastors.	Asst. Preachers.	School Teachers	Colporteurs, Chapel Keepers.	Bible Women.	Total Helpers.	Male Communicants.	Female Communicants.	Total.	Baptised in 1887.	Baptised from commencement.		Schools.	Native Pupils.	Schools.	Native Pupils.	
I. KAN-SUH, 1876...	1	LAN-CHAU ...	1885	1	...	1	7	...	...	..	...	...	...	3	...	3	3	3	1	...	...	...	...	1D.
	2	SI-NING	1885	1	...	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	3	NING-HSIA ...	1885	1	...	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1R.
	4	Ts'in-chau ...	1878	1	...	1	7	...	...	1	...	1	2	8	17	25	15	35	1	...	...	1	...	...
	5	*San-yang Chwang*	1887	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II. SHEN-SI, 1876 ...	6	HAN-CHUNG ...	1879	1	1	3	9	...	1	1	...	2		54	37	91	22	173	1	...	...	1	23G.	1H.
	7	Cheng-ku ...	1887	1	...	1	3	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
III. SHAN-SI, 1876 ...	8	Kwei-hwa-ch'eng..	1886	1	...	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1H.
	9	TA-T'UNG ...	1886	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1D.
	10	T'AI-YUEN ...	1877	1	...	1	10	...	...	...	1	..	1	12	14	26	23	39	1	...	...	...	...	1R.
	11	Hiao-i	1887	1	2	1	2	...	1	...	1	1	3	9	13	22	12	22	1	...	...	...	...	1R.
	12	Sih-chau	1885	1	2	2	3	...	1	1	...	..	2	6	...	6	5	5	1	...	...	1	5B.	2R.
	13	Ta-ning	1885	1	...	1	2	1	...	...	1	...	2	25	9	34	10	36	1	...	...	...	...	...
	14	Hoh-chau ...	1886	1	...	1	3	...	1	...	1	1	3	329	95	424	27	471	1	...	...	...	...	1R.
	15	Hung-t'ung ...	1886	1	15	10	2	1	4	...	11	...	16				210.		3	...	...	...	...	6R.
	16	P'ING-YANG ...	1879	1	...	1	2	1	...	...	...	...	1	44	28	72	21	*	1	...	...	...	...	1R.
	17	K'üh-wu	1885	1	...	1	2	..	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1R.
	18	LU-GAN	1887	1	..	1	3	...	1	...	1	...	2	...	...	...	...	...	...	...	...	...	...	1R.
IV. CHIH-LI, 1887 ...	19	Hwuy-luh ...	1887	1	...	...	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. SHAN-TUNG, 1879	20	*Che-foo*	1879	1	...	1	13	...	...	...	1	...	1	25	2	27	11	*	1	2E	...	2E.	...	1H.
	21	Fuh-shan... ...	1885	1	...	1	3	...	1	...	...	...	1	2	...	2	2	3	1	...	...	1	5B.	1D.
	22	Ning-hai	1886	1	...	1	4	...	1	.	...	..	1	2	...	2	2	2	1	...	...	1	7B.	1D
VI. HO-NAN, 1875 ...	23	*Chau-kia-k'eo* ...	1884	1	...	1	3	...	1	...	...	...	1	10	...	10	9	12	1	...	...	...	...	...
	24	*She-k'i-tien* ...	1886	1	...	1	3	...	...	...	1	...	1	1	..	1	...	...	...	...	...	...	18B.	...
VII. SI-CH'UEN, 1877	25	CH'EN-TU ...	1881	1	...	2	11	...	1	2	1	2	6	16	18	34	6	39	1	...	...	2	15G.	1D.
	26	CH'UNG-K'ING ...	1877	1	...	2	9	...	...	...	...	1	1	4	1	5	...	23	...	...	...	...	...	...
	27	PAO-NING ...	1886	1	...	1	7	...	...	...	...	...	...	5	...	5	5	5	1	...	...	...	...	...
	28	Pa-chau	1887	1	...	1	2	...	1	...	1	...	2	...	...	...	...	...	...	...	...	...	...	...
	29	Wan-hien ...	1888	1	...	...	1	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VIII. HU-PEH, 1874 ...	30	WU-CH'ANG ..	1874	1	...	...	3	...	...	...	1	...	1	6	5	11	...	44	1	...	...	...	...	...
	31	*Fan-ch'eng* ...	1878	1	...	1	4	...	...	..	...	...	...	17	17	34	...	34	1	...	...	...	...	...
	32	*Sha-shï*	1884	1	...	1	5	...	...	...	...	...	...	1	1	2	1	2	1	..	...	..	...	...
	33	*Lao-ho-k'eo* ...	1887	1	...	1	4	...	...	...	...	.	...	...	...	...	...	...	...	...	...	...	...	...
IX. GAN-HWUY, 1869	34	*Cheng-yang-kwan*	1887	1	...	1	2	..	...	...	1	.	1	...	...	...	...	...	..	...	...	...	...	...
	35	Lai-gan	1887	1	3	3	1	...	...	...	...	..	...							...	...	...	...	...
	36	GAN-K'ING ...	1869	1	4	5	7	1	1	...	...	...	2	97	57	154	6	213	5	...	...	...	...	...
	37	NING-KWOH ...	1874	1	2	2	2	...	...	...	...	...	...	10	9	19	7	24	1	...	...	...	...	...
	38	HWUY-CHAU ...	1875	1	1	1	4	...	...	...	1	.	1	2	...	2	...	...	...	...	...	...	...	...
X. KIANG-SU, 1854	39	Shang-hai ...	1854	1	...	...	9	...	...	...	1	1	2	...	...	...	...	...	..	...	...	...	...	...
	40	YANG-CHAU ...	1868	1	...	1	7	1	1	1	...	1	4	25	29	54	22	58	1	1	23G	...	...	...
	41	Ts'ing-kiang-p'u...	1869	1	1	1	2	...	1	...	...	1	2											
	...	Former work ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	98	...	...	...	...	...	...
XI. YÜN-NAN, 1877...	42	Bhamô (Burmah)...	1875	1	...	1	3	...	...	...	...	...	...	7	...	7	5	7	...	...	...	...	...	...
	43	TA-LI FU ...	1881	1	...	1	2	...	...	1	...	...	1	1	...	1	...	1	...	1	10B.	..	...	...
	44	YUN-NAN FU ...	1882	1	..	1	9	...	...	...	1	...	1	1	...	1	...	4	1	...	...	...	...	...
	45	CHAU-TUNG ...	1887	1	...	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XII. KWEI-CHAU, 1877	46	KWEI-YANG ...	1877	1	...	1	4	...	1	2	...	.	3	11	14	25	3	31	1	1	7G	1	13B.	1R.
XIII. HU-NAN, 1875 ...	...	*See Sha-shï*, No. 32	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
XIV. KIANG-SI, 1869...	47	*Ta-ku-t'ang* ...	1873	1	...	1	5	..	...	...	...	...	...	2	...	2	...	7	1	...	...	...	...	...
	48	NAN-K'ANG ...	1887	1	...	...	2	...	1	...	...	...	1	...	..	...	..	...	...	...	...	...	...	...
	49	Kwei-k'i	1878	1	1	2	3	...	2	...	...	...	2	15	12	27	26	26	1	...	...	...	...	...
	50	*Ho-k'eo*	1878	1	1	2	3	.	1	...	1	.	2	8	5	13	11	11	1	...	...	...	...	...
	51	Yüh-shan... ...	1877	1	1	1	2	1	...	...	...	...	1	34	18	52	18	58	1	...	...	...	...	...
XV. CHEH-KIANG, 1857	...	HANG-CHAU ...	1866	...	5	7	...	2	5	...	...	...	7	56	37	93	8	177	4	..	...	...	...	...
	52	SHAO-HING ...	1866	1	8	10	3	1	6	1	2	.	10	116	82	198	6	256	6	1	11G.	...	...	...
	53	Shing-hien ...	1869	1	...	...	2																	
	...	NING-PO	1857	..	1	2	...																	
	54	Fung-hwa ...	1866	1	6	6	2	1	4	..	4	3	12	53	59	112	2	324	7	..	...	...	...	...
	55	Ning-hai ...	1868	1	...	1	1																	
	56	T'AI-CHAU ..	1867	1	6	6	2	1	4	...	5	3	13	123	53	176	4	245	7	...	...	...	...	...
	57	WUN-CHAU ...	1867	1	...	1	4																	
	58	Bing-yae	1874	1	3	3	2	...	2	1	2	1	6	164	91	255	31	349	3	1	24G.	...	...	...
	59	CH'U-CHAU ...	1875	1	...	1	1	...	1	...	...	...	1	...	...	...	...	...	...	..	...	...	...	...
	60	Yung-k'ang ...	1882	1	..	1	1	...	1	...	...	..	1											
	61	KIN-HWA ...	1875	1	1	1	2	...	1	...	1	...	2	21	15	36	7	59	2	...	...	...	...	...
	62	KIU-CHAU ..	1872	1	...	2	3	1	...	1	1	1	4											
	63	Ch'ang-shan ...	1878	1	1	1	1	...	1	...	...	...	1	26	16	42	11	111	3	1	13G.	...	...	...
	64	*Peh-shih-kiai* ...	1879	1	...	1	2	...	1	..	...	...	1											
Missionaries absent, location unfixed				...	...	...	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3II
Undesignated Missionary Students				...	...	...	32	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5D.
Total				64	65	110	294	12	49	12	42	17	132	1351	754	2105	551	3007	66	8	88	10	86	16R.

Meetings in the Conference Hall, Mildmay Park.

TUESDAY, MAY 29th, 1888.

Afternoon Meeting.

GEORGE WILLIAMS, Esq., Chairman.

The meeting was opened with the hymn :

"Onward, Christian soldiers."

Isaiah xii. was read by Mr. THEODORE HOWARD, and prayer was offered by the Rev. JAS. KERR.

Mr. B. BROOMHALL.

SELDOM, if ever, have the friends and supporters of any work for GOD, when assembled at an annual meeting, had more cause for praise and thanksgiving than have the friends and supporters of the China Inland Mission to-day.

All in this gathering who, by gift or prayer, have had any share in this work may, as they review the past, rightfully and gladly say, "The LORD hath done great things for us whereof we are glad." The LORD hath done it. Let the praise and the glory be His alone. He hath done

GREAT THINGS.

What are they? We may briefly refer to some of them, naming them in the order of their importance.

I. He has done great things in sending in *money* to carry on the work. During 1886 He graciously sent us £22,000. Last year there was need for a much larger sum, and He sent us £33,000—an increase of £11,000. That is a substantial and cheering fact. It is an increase of just one-half of the entire income of the year preceding. It has come in in sums varying from three penny postage stamps to thousands of pounds, and if a book could be compiled of extracts from the donors' letters, it would form a record of deep and prayerful and self-denying interest in the work, such as few of you would be able to read unmoved.

II. But greater than the gift of money must be accounted the gift of *qualified labourers.* One hundred additional missionaries were asked for in prayer, and they were given. This is another fact which, as a ground of encouragement to attempt great things for GOD and to expect great things from GOD, will be gratefully remembered by many.

III. But yet greater things have been done for us. The gift of £33,000 and that of 100 new workers has been exceeded in the far greater gift of a large in-gathering of *precious souls* into the fold of the GOOD SHEPHERD. The number reported to us of those who, during the year, have made profession of their faith in CHRIST and have been received into church fellowship is 551. Truly, in the gift of money, and missionaries, and converts, "the LORD hath done great things for us whereof we are glad."

I might stop with what has already been said ; but if I did, my report would be incomplete. The numerous meetings held during the year in London, and in various parts of England, Scotland, and Ireland, must be mentioned, if only to acknowledge gratefully that they were attended with much blessing.

And not only by its meetings, but by its

PUBLICATIONS,

the Mission has sought to promote the missionary spirit. And GOD has not left this part of the work without the seal of His approval. During the year the book, *Days of Blessing in Inland China*, was published ; an edition of ten thousand was printed ; and at the present moment another edition of fourteen thousand is in the press.

The *Evangelisation of the World* was also published. This is a new edition of *A Missionary Band*, containing a hundred additional pages, directly bearing on the evangelisation of the world. One instance of the usefulness of this book may be given :—

"I had for about ten years supposed I was a child of GOD, but when the *Appeal* (*The Evangelisation of the World*) came into my hands—sent to me from South Africa—I was so interested in it that I could do nothing else till I had read it through, and then read much of it over and over again. It seemed the most entertaining and delightful book I had ever read. I believe the blessed SPIRIT is in every line—any way, He spoke to me through every line. I began to cry to GOD for this something that the Missionary Band had which I had not, and—bless His name !—He spoke peace to my soul, and filled me with a most intense desire to carry the Gospel to others, and especially to the poor heathen."

The twentieth thousand is now in the press, and for the further usefulness of this and our other publications we would ask your help and your prayers.

There were, during the past year, some other

DEVELOPMENTS

of the work which must not pass unnoticed. One of these was an arrangement for giving some measure of educational help to those accepted candidates in whose case it seemed that a few months of study under a competent tutor would be an advantage. For this purpose an engagement was made with Mr. John Barfield, who had for many years done similar work. This has proved of value to some, who will be the better prepared for their future work ; while in some undecided cases, where there

was need for further proof of capacity and suitability, it has also been very helpful.

A further step has been taken in the opening of a home at Cambridge. This is for those who, having been approved for work in China, wish, at their own expense, to have the advantage of a course of study at the University. A moderate sum for board and fees is charged, and any expense incurred above what has thus been received has been provided for by special gifts from Christian friends. Though this home is essentially connected with the Mission, it is well that it should be clearly understood that it is not intended that it shall be supported by Mission funds. A missionary prayer-meeting, open to University men, has been started, and so far the attendance has been encouraging.

LARGER PREMISES NEEDED.

There is one other and really important matter which, at this meeting of the friends of the Mission, ought to be named. Three years ago we mentioned at our annual meeting our urgent need for a large prayer-meeting room and other additional room. After a time money was given for this purpose, but, upon application to our ground landlords for permission to build one at the back of our houses in Pyrland Road, we found that we could not obtain their consent. About the same time our attention was called to a house with a large piece of land, which was to be sold. I referred to this at our meeting last year, and since then the property has been bought, and its temporary occupation has proved of very great convenience. I say temporary occupation, for in its present form it does not give us anything like the additional room we need. Some of our friends may not know why we need larger premises. I will tell them. We need more office rooms, more storage rooms, more packing rooms, more bedrooms—more accommodation of every kind. The correspondence of the Mission has largely increased. The increasing sale of the publications of the Mission has involved the necessity for enlarged accommodation. It is known to many of you that in the case of candidates, after full and satisfactory correspondence, it is our practice to invite them to come and stay with us in the Mission Home for a week or two before the final decision concerning them is come to. This practice has many and very great advantages. It will be obvious to all that the fuller the personal acquaintance is with those who offer for work in China, the less liability there is for mistake either in declining or accepting the offer. With more than 600 offering in two years, we have had to keep many waiting longer than has been agreeable, either to us or to them, simply because we have not had more accommodation available.

Then those who go out usually spend the last two or three weeks before leaving for China at the Mission House, and need room for packing.

For those, too, who are having a few months' instruction, bedrooms and class-rooms are required. But is it an advantage to have these directly connected with the head-quarters of the Mission? Yes, a very great advantage. They are in touch with the work, they can drink into its spirit. They see the spirit of the new missionaries going out, and they hear the testimony of the older ones who come home; and in their case, as in the case of those who go out with only a few weeks' sojourn at the Mission House, the family feeling which has so much characterised the work is developed and strengthened, the missionary spirit is intensified, and there is gain every way. The new missionary going out goes not from lodgings, but from a home. The older missionary returning for rest and change makes for head-quarters, and feels he is not calling at an office, but coming to a home; and he knows full well that the loving sympathy which bade him GOD-speed as he left his native land, will be there to bid him welcome when he returns.

You can from these brief hints see that the Mission needs and should have much more accommodation than it now has. We have the land, and to our great satisfaction it is close at hand; but we have no money with which to build, as we hope to do, with sums specially offered for this purpose, and not from money given to meet the current expenses of the work.

The CHAIRMAN.

MY DEAR FRIENDS, the year has been a remarkable one—the year of Jubilee. GOD'S own people made it His year of Jubilee—a year of gladness and thanksgiving. When the LORD fills the soul with His SPIRIT, how the heart wells up with holy delight to do His will, and to give of the means which He has given to us to help forward His kingdom in the world.

Thus it has been with you during the past year. GOD has given to you the joy of sending out a great company who, after some training, will tell the Chinese of the love of CHRIST, and will tell these beloved "Celestials" (as they like to be called) that there is a celestial city—a glorious kingdom of which they may become the inhabitants.

I rejoice exceedingly in the prosperity of this most excellent association. Catholic in its principles and its spirit, wholly consecrated to the LORD, and looking only to Him for prosperity and blessing, it must do a mighty work. The great honour has been given to this Mission of carrying the Gospel right through the great Empire. Other Societies have done noble work: their statistics show what a blessing has accompanied their efforts; but this Mission, with the courage that God gives His own sons and daughters when He fills them with His SPIRIT, has not tarried on the sea-coast, but has gone right into the interior, and has carried the Gospel almost to every province.

I do rejoice, too, with those dear friends here whose sons and daughters have gone out. What a privilege it is to have them labouring there! Your prayers at home and their labours there will surely bring great blessing to this work.

Rev. J. HUDSON TAYLOR

then engaged in prayer, and afterwards addressed the meeting as follows:—

When, twelve months ago, we spoke, with an assurance that is not surpassed to-day, about the "Hundred" whom we had accepted from GOD by faith in 1886, and who went out in fact in 1887, it almost seemed to be a preposterous confidence of boasting. What a FATHER we have to depend upon! How blessedly safe it is to rest upon His faithfulness!

THE MEN AND THE MEANS.

Some of our friends who will speak to us to-day have welcomed in China many of the Hundred. They will be able to tell you of their thankfulness, not merely for the number, but also for the character of the workers that have been given us, and of the capacity GOD has given them to master the language of the people. All those of them who have been out many months have already commenced Christian work among the Chinese. This is, indeed, a cause for praise and thanksgiving, as is the fact that He who has given the missionaries has also provided the means. We could not expect any less of Him: to have done so would have shown that we did not know Him. But is it not very blessed to see how graciously He has fulfilled our expectation, and has raised the income of the Mission in the course of one year from £22,000 to £33,700? When we began to pray in China we thought that £10,000 additional might be needed, and asked the Lord to supply it in large gifts. It was very delightful to see the answer in large unsolicited gifts, so that during the year eleven contributions—the smallest of which was £500, and the largest of which was £2,500—did supply £10,000 of that £33,717 11s. 3d. No man was asked for a penny: the LORD was asked; and He inclined the hearts of His people to give.

THE DONATIONS.

Some of you, perhaps, have looked over the sheet of CHINA'S MILLIONS which each month gives the list of the donations. There is no name there: there are only dates and numbers and amounts; but how interesting those figures become when you bear in mind that each of those donations is the issue of a distinct spiritual impulse—the work of the HOLY SPIRIT in the heart of some unknown child of GOD, who has been led to send the few pence or the many pounds that he had it in his heart and in his power to give. Many others may have had it in their heart, but not in their power. I believe the LORD has put what was in their hearts, and not what it was in their power to give, to their credit; and that He so blesses small sums of fully consecrated money, that they are like the little loaves that the lad once carried on his arm, which were potent through GOD'S blessing to feed thousands of men, women, children, and to leave the disciples richer at the close than at the first.

Dear friends, we might have had £33,700 and not have accomplished half that has been accomplished with it. It is because it was consecrated money, given first to the LORD, for His eye alone, and then sent out to do His service, that it has gone so far and been attended with so much blessing.

But the expenditure of the year has been £1,800 more than the £33,700 of income. Perhaps some of you will be surprised to hear this. It arises from the fact that when we commenced last year there was a considerable balance in hand of money given for special purposes. The balance-sheet [see page 108] shows that we commenced the year with £2,390 in hand for special objects. It closed with a balance in hand of £508, all but £52 for special objects. So that we actually expended £1,800 more than the income of the year. But we never expend money not actually in hand. *We never go into debt*, and, thank GOD, we never need to do so, because we have a FATHER who has unlimited resources, and who knows exactly what should be expended. He gives us just what He wants expended; and we have great joy and pleasure in using it for Him. Oh, dear friends, let us all live more and more in the joy of realising with Whom it is that we have to do.

THE PROGRESS MADE.

Saturday last was the 26th of May. Twenty-two years ago the 26th of May fell on Saturday, and on that day I, together with the other members of the *Lammermuir* party, had the joy of sailing from London to commence the work of the INLAND MISSION. Now, on the 26th of May, 1866, the two provinces in which our work first commenced, KIANG-SU and CHEH-KIANG, had only three mission stations—one in KIANG-SU, at the port of Shanghai, one at Ning-po, the port of CHEH-KIANG, and one in Hang-chau, which was then just being opened as a station. There were no other stations in those two provinces, and in the eleven interior provinces there were no mission stations at all, except Kiu-kiang in KIANG-SI. There were, moreover, only about a hundred missionaries in the six sea-border provinces and in HU-PEH. How we should thank and praise GOD for what He has since done by the united efforts of the various Protestant missionary societies. There are 500 more missionaries in China to-day (not counting missionaries' wives) than there were twenty-two years ago. Is not that something to praise GOD for? Is it not also very much to GOD'S praise that these 500 additional missionaries are connected with all the Protestant missionary societies, and not merely with one? GOD has greatly blessed the efforts of all these workers, has given great increase in the number of souls saved, and has permitted stations to be opened in nearly every province of China.

I have been very carefully thinking over the work and I have come to the conclusion that in connection with our own branch of the work, over 4,000 souls have been converted. More than 3,000 have been baptised We have been disappointed in some of these people, but how many more unbaptised ones died in the faith of CHRIST! Considering the twenty-two years in which work has been carried on, and the number of stations—latterly over 100 stations and out-stations—and the fact that there are many hundreds of candidates for baptism at the present time in connection with the Mission, I do not think we are at all over-estimating the good done if we believe that not less than 4,000 souls have been brought to CHRIST during these twenty-two years. And when we think of the value of one soul, and of the joy of the LORD JESUS CHRIST as He sees His blood effectual in rescuing from the power of Satan, and in fitting for a glorious eternity each blood-washed one, can we help being thankful? If we did not give GOD praise, would not the very stones cry out? If only the present number of communicants—2,100—had been saved, there would be great cause to give GOD thanks and praise. As you have already heard, the number added to the churches by baptism during the past year has been 551.

It may perhaps interest you to know that our work is carried on in fifteen provinces. In one of them, HU-NAN, it is still itinerant, but settled work is constantly kept in view. In the fourteen provinces we have 64 stations in which there are resident missionaries, whose names you will find from the report (see last month's number). Also 65 out-stations; 110 chapels, in which the Word of GOD is statedly preached; 12 native pastors (ordained); 49 native preachers; 12 Christian teachers; 17 Bible-women, and 42 other helpers, such as colporteurs, chapel-keepers, etc.; making a total of 132 native helpers. Probably between 20 and 30 of these are wholly or largely self-supporting, or are supported by the native Christians around them.

There are 66 organised churches in connection with the work, 18 schools, 3 hospitals, 5 dispensaries, and 16 opium-refuges. A further number of opium-refuges are

carried on by our native Christians—a very encouraging fact.

THE MANDARIN NEW TESTAMENT.

One work which has been commenced, and is now in process of completion, affords me extreme satisfaction. The British and Foreign Bible Society has very kindly undertaken to print for us a version, in Roman letters, of the Mandarin New Testament. There has been much labour bestowed in carefully preparing it, and I hold in my hand the first sheet which is now passing through the press at their expense. We thank GOD, and are encouraged in our work, as we think of the Bible Societies, English, Scottish, and American, ever ready to help in supplying and disseminating the pure Word of GOD—the Word so much needed in this day—and of the Religious Tract Society, ever ready to help with pure unsectarian Christian literature.

OUR TRAINING INSTITUTIONS.

GOD has greatly blessed this year our training institutions in China. They are quite a new departure with us. The hundred missionaries have been greatly helped by them. Mr. Baller, who superintended the Training Institution for the men in Gan-k'ing with great efficiency, has rejoiced at the rapid progress made in the new lines of study, and with the aid of the new books that he has prepared. Our dear young brothers and sisters in these institutions have not lost their spiritual life and zeal while there, but have evidently been growing in grace, and deepening in thirst for souls and in longing that CHRIST may be magnified. All of us know how dangerous the time of study is when our mouths are closed to Christian work, and we cannot be too profoundly thankful to GOD for the blessing He has given to these workers.

THE NEED OF PRAYER.

We come together to-day full of thankfulness to GOD. But I would urge upon you the need of your increasing prayers for our beloved brothers and sisters in China. If the number of them is large, Satan is not pleased. If their piety has deepened, Satan is not pleased. If their success in winning souls is increased, Satan is not pleased. Depend upon it that nothing within his power to hinder or to mar the spiritual life of any one, or of the whole of them, will he neglect. But GOD is Almighty. May we not count upon your constant prayers that the spiritual life of the workers may be ever sustained and deepened? The LORD grant it.

Dr. WM. WILSON,

Of the China Inland Mission, Han-chung Fu, Shen-si.

IT has been an increasing joy year by year to be engaged in medical mission work in China. It was for that object that, years ago, I undertook the study of medicine; and I have never regretted it, for it has been such a help. There are now 294 missionaries, men and women, in the China Inland Mission, all of whom are, or soon will be, able to preach the Gospel of CHRIST. How few of them are medical* men.

When you understand that most of our missionaries are working far away in the interior of China, sometimes a thousand miles away from any settled colony of Europeans, you will see what a special help medical work is to them also.

Medical mission work in China may be divided into two kinds. First, in some of the old-established stations where the work has been carried on for a long time, you may perhaps find a large hospital with many beds, the work being carried on something like hospital work at home, but with this addition, that every opportunity is used to preach the Gospel.

Another kind of medical work is carried on in the interior of the country. A station may have been opened only a year or two, or you may go into a city in which a foreigner has never resided. This is the kind of work to which I wish to draw attention this afternoon; it affords a splendid sphere for those who have medical knowledge, and are willing to consecrate it to the LORD'S service.

My own work lay in the city of Han-chung Fu, in the province of SHEN-SI. Some idea of the distance of that city may perhaps be gathered from the time it takes to reach it. When you have arrived in China you have only gone a third of the way as regards time. You can go from England to China in six or seven weeks, but then you must be prepared for a three or four months' journey inland. When we had acquired a little knowledge of the language, we commenced in a very simple way to do medical work. Now it would never do to start in the interior of China by building a large hospital at a great cost, as we might in this country. That would be very unwise. You have to remember that they are the most conservative people on the face of the earth, and that in these interior cities you have no treaty rights to which you can appeal. You have something infinitely better than treaty rights—you have been sent by the Almighty GOD. Whatever difficulties may arise you can look up to Him with the assurance of His protection. But we are simply and absolutely there on sufferance. If the people in any city chose to raise false reports, it would be the simplest thing in the world to get up a popular riot and expel the missionaries, as has often been done. At such hard times we need to cast ourselves upon the LORD to know what His purpose is; but if we have patience, even in these hardships, we shall be able to testify that "All things work together for good to them that love GOD."

ADVANTAGES OF MEDICAL WORK.

Let me now illustrate the special advantages of having medical work combined with the teaching of the Gospel. Let it never be supposed that the medical and the evangelistic work are in any way separate. We use the medical work as a key (as it has so often been), and when the doors are unlocked, we use every opportunity to preach the Gospel. First of all there is much misconception to be removed in a city which a foreigner has never visited before; you take a house and settle there, and the people at once know that you are a foreigner, and wonder what your purpose is. They see that you have no visible means of support; you are not engaging in business or farming the land; and there will be all sorts of rumours and misconceptions as to what you are doing and what your real purpose is. Perhaps the commonest idea is that you have been sent for some political

* The medical missionaries who are or have been connected with the China Inland Mission are Mr. Hudson Taylor, the late Dr. Harold Schofield, Drs. Wilson, Edwards, Parry, Pruen, Cox, Cameron, Douthwaite, Stewart, and Randle, the last four having American qualifications. Mr. Henry Soltau and Mr. Frank Trench are still studying in Edinburgh. Several others are expected to go out shortly.—ED. *C. M.*

purpose. You daily go about in the streets and preach; they may take that to be merely a foil to conceal your real purpose, and conclude that you are going about here and there in the city or country, or wherever you travel, just to gather any information you can about their land. And as you are constantly writing letters, it is supposed that your reports are going home to your Sovereign, and that ultimately some political action may accrue.

But suppose that you open a small house, and admit men into one room and women into another, fitting up a middle room for the dispensary; very soon you will find a change in the reports. They will at once see that your purpose is a benevolent one. And when the sick and the maimed, the halt and the blind, come and receive kind treatment, and go away relieved and benefited, a very favourable impression is made.

We had only carried on our medical work a short time when we were called out day by day to attend cases in some of the wealthier families. In houses to which we should never have been called otherwise, the residents heard for the first time the Gospel of the grace of GOD.

Every morning, Sundays excepted, we open the dispensary. Our waiting-room is filled with a throng of people—fifty, sixty, or seventy. Many have come thirty, forty, or fifty miles from cities, towns, and villages which we could not visit for months or years to come. Each one has to wait his turn—some, perhaps, for a couple of hours, and how could the time be better spent than in listening to one speaking as simply as possible about the love of GOD?

HEALING AND PREACHING.

We always need, however, to guard our medical work in one respect; it would very soon grow to such gigantic proportions that, attending to the needs of the body would engross all our time, and then we might have to depute the preaching of the Gospel to some one else, and thus lose almost half our influence. But if it is kept within limits, we can go ourselves into the waiting-room and speak for half or three-quarters of an hour; and then while the patients are one by one being seen, the fellow-missionary goes on speaking to those waiting their turn. Thus we have a splendid opportunity of preaching to people who perhaps otherwise would *never* hear the Gospel. It is encouraging to look round the little church at Han-chung, which numbers a hundred or more Christians, and to see how many there are who first heard the Gospel through coming for treatment for physical maladies. I am not speaking only of the few years that I have lived there; much had been done by my predecessors through the distribution of medicines. Many of the most earnest and useful of the members of the church there are people who came through hearing that a foreigner was distributing medicines.

HOW TO KEEP AN AUDIENCE.

Preaching the Gospel in China is very different to preaching here, and it may be interesting to tell you of some of the means which we find helpful. Some in our audience have never before heard about CHRIST or about GOD. All is strange to them, and you feel you must begin at the very foundation. Much as you desire to speak at once about CHRIST and Him crucified, you know that in most cases it would be labour in vain; you would be talking above their heads, and they would go away with confused ideas.

Now you soon find that the Chinese have a great veneration for their character, and if you have a text of Scripture or a motto written up in the waiting-room, they will be sure to notice it. If, instead of just speaking to them, you write your text up on the wall, you gain a great deal. Well, we carried out the idea a little further. In speaking for some time you want to touch upon several subjects, and you seek to divide the subjects so as to make them clear to the minds of your audience. You write out a few leading thoughts on a piece of paper which they can see; but then a difficulty sometimes arises. As a rule the literary men in China are intensely supercilious; one of them may come into the room, look at what you have written, and pass away with a sneer of contempt. But that may be obviated if, instead of presenting it all to the eye at once, you make a roll containing a series of characters, and turn over a leaf from time to time. It is peculiar—they have never seen such a thing before, and novelty at once attracts the Chinese. But you will not only attract; I have often found that this simple arrangement enabled one to keep an audience listening intently for an hour, or even more, while speaking to them in the simplest way about the Gospel.

THE TEXT-ROLL.

They see these two large characters here, "Ch' uan-tao." You ask one of the audience perhaps to read those two words, and you say, "We are often asked what we have come to this land for. Those two words explain why we left our own country and our father's house, and came right up the country, adopting your customs and living in your midst. All is centred in these two characters, 'Ch'uan-tao'—'Preach the Gospel.'" They look a little puzzled, perhaps, and cannot at once grasp what you mean by preaching the Gospel.

Then we turn over the page and say, "Do you want to know what this Gospel is, which we preach? There you see two characters, 'Chen-Shen'—'the true GOD.' In your country we see temples on every side. Every city and every street has its temple. In your houses we see idols in every house. In the country, upon every high hill, and under every green tree we find a shrine and idols. Now we have come to speak to you, not about these false gods, but about the one true GOD." Very likely some one will say, "Who is this true GOD? Where does He live? Where and how do you worship Him?"

Then you turn over again and show them these three words. "Tsao t'ien-ti." These words imply "Creator of heaven and earth." This is quite a new thought to them, for their idea is that heaven and earth were always there. They have no idea of a Creator, of one omnipotent Being from whose hand everything has sprung. So these three words rivet their attention as you speak about GOD as the Creator of all things and the Ruler of all men. The Chinese used to think that theirs was the only country in the world worth speaking of, that all other countries were just little islands scattered around the coast of China, and that their Emperor was practically the emperor of the whole earth. You tell them that every country has its ruler, and that there is One who is the Ruler of all men, and the Ruler of all rulers, and that He is the GOD of whom you have come to preach.

You may next turn over another leaf, and speak to them about man, first made holy, and in full communion with GOD, and then falling into sin. You will show them how hopeless it is for man to seek to atone for his own sin; you refer to their ideas that through long pilgrimages and hardships and austerities their sins may be forgiven, and, turning to these two characters, "Kiu-chu," which mean Saviour, speak to them about CHRIST as the SAVIOUR.

This may perhaps give you some little idea of our methods, and the nature of our work.

The CHAIRMAN

said that the next speaker would be the Rev. E. O. Williams, late vicar of St. Stephen's, Leeds, who had given up his vicarage to carry the Gospel to the heathen.

The Rev. E. O. WILLIAMS, M.A.,

Of the China Inland Mission.

I WANT to read part of one verse from GOD'S book, 1 Chronicles xxix. 5: "Who then is willing to consecrate his service this day unto the LORD?" I take it that we who are here to-day in GOD'S presence profess that our life really is consecrated to GOD'S service. Oh, brethren, when we look into our hearts, is it a fact that our whole life is consecrated to GOD'S service? Is it a fact that I am living both in the way and in the place that GOD would have me to live? Are we really working for our GOD as and where He would have us?

WHY SHOULD I NOT GO?

There are two sentences which GOD has sent home to my heart which have made, and will make all the difference as to the place where I shall spend the rest of my life. One is a question which a dear servant of GOD asked at a missionary meeting when I was an undergraduate at Oxford. It was hidden away in my memory for twelve or fourteen years, but GOD brought it back to me towards the close of last year. It was in 1876 that we had been listening to some strong appeals from the mission-field, and a clergyman said to us, "I daresay some of you young fellows have been asking yourselves this question, 'Why should I go to the heathen?' Now instead of asking yourselves that question, ask yourselves, 'Why should I *not* go?'" I pass that question on to you, dear friends. It makes all the difference in looking at work amongst the heathen. We have to give an answer to GOD, remember, not to man. Will you ask not "Why should I go?" but "Why should I not go?"

Another little expression was from a letter written by one who went out to China and laid down his life there for GOD and the Chinese—dear Dr. Schofield. A few months ago a friend of mine sent me in a letter an extract containing a few words which he wrote when in China. This was printed after his death, and I believe that GOD used it and will use it still more. Somebody asked Dr. Schofield as he was going to China, "Do you believe that you have really had a call from GOD to go to China?" Dr. Schofield went out, and when he saw the needs of these millions, and the openings for work, he wrote to his friend and said that the right answer to that question was a return question, "Do you believe that you have

A CALL FROM GOD TO STOP AT HOME?"

That question came to me, and I could not say that I had. If I gave up my work at GOD'S command, those to whom I was ministering would have some one to tell them of JESUS. I knew that they would have the Bread of life, that they would have a shepherd to look after them. And if some thousands in China would be gainers by my going, it made little difference to me whether my home was here or there. I knew that if it was GOD'S will that one should go there for Him, He would go before and go with one, and would make all the difficulties plain.

And then I began to look into this work. I am ashamed to say that if anybody had asked me a year ago about the China Inland Mission, I should have been able to tell them very little about it. But GOD in His providence brought me across some of the workers in this Mission, and led me to see plainly that it was His will that I should go.

Let me tell you how it came to me. My home was in Leeds. I had pressing invitations from two clerical friends to go over to Wakefield, where they were holding a Conference, but I was very busy, and unable to go until the end of the week. I went on a Thursday, and I shall never forget that Thursday. In the morning there was a consecration meeting, and it is striking to notice how GOD uses very little things sometimes to bring about great results. I was sitting with one of my friends on the platform, and he wished to leave the hall before the close of the meeting, to go to another. He wanted me to go with him, and I went down to get my hat from the body of the hall. Just as I was going, all were asked to keep very still for a few minutes only. I sat down, and I shall never forget those last few minutes. This servant of GOD led us to our knees, and put words into our lips, urging us to put ourselves into the LORD'S hands, for Him to do with us whatsoever He wanted. He was speaking very much about being filled with the SPIRIT. Is there any Christian brother or sister who does not long to be filled with the SPIRIT? Is it not what we want, whether to work at home or abroad? He said that if we wanted to be filled with the SPIRIT, we must put ourselves into the hands of the SPIRIT, for Him to do with us as He would. It was a very very solemn time, and there, in reality, took place what had taken place in measure before, though perhaps not so definitely. There was a real transaction between one's self and GOD with regard to giving one's self up to Him.

ANYWHERE WITH JESUS.

On that same day there followed two missionary meetings. In the evening meeting a dear servant of GOD said that he was going to give an opportunity to all present who were willing to go to the heathen if God wanted them, to signify it by holding up a hand. Now, if the morning meeting had been a real transaction, and if one had told GOD that one was willing to go anywhere for Him, to do anything for Him, of course one must be willing to go to the heathen if GOD wanted one to go. One could not keep one's hand down, but just told GOD that one was willing to go if He wanted it. That was all. I did not know whether GOD wanted me to go or not; but when one is in GOD'S hands, willing to go anywhere, He makes the way plain.

While in doubt what to do, a remark of a sister in a Bible reading was made the means of leading me to take the first step. The gist of what she said was this: "Sometimes when GOD is leading us to do special work for Him, we have to take the first step in simple, naked faith; we cannot see anything beyond." That little message seemed to come straight from GOD, not only to myself, but to my dear wife too. It seemed to be the very message that we were waiting for, and was, so to speak, the finish in GOD'S leading.

Oh what a joy it is to be willing to go wherever the LORD wants, and to put one's self into His hands! I had great joy in Oxford last night at our meeting about China. A young fellow of twenty years of age came to me afterwards, and said, "I was in church last night and heard what you said about the heathen. I have been waiting for two years with a wish to go to the heathen,

and it seemed to me that GOD came to me so plainly last night and told me to go."

Oh, dear friends, I want to ask your prayers for Oxford and Cambridge—especially for Oxford. I feel very jealous for Oxford, and so thankful to know that there is a band of earnest Christian men there. They need what we all need—GOD'S HOLY SPIRIT to take full possession of them.

I have been so thankful to find that there are many brother clergymen just on the balance. They are waiting for GOD to say whether He wants them to give up their parishes and go to the heathen. I have come across several in the last few weeks. Oh may GOD lead us all so to put ourselves into His hands, that He can do anything with us!

The Rev. MARK GUY PEARSE.

I AM here to testify my profound thankfulness to GOD for the China Inland Mission. I would that all the Churches should devoutly take to heart the great principles that this Mission has laid down. It is a fact that startled me when, not very long ago, I found Dr. Dale, of Birmingham, one of the shrewdest observers of the age, stating that the great evangelistic revival of the last century reached its height about the year 1830, and from that time began to decline. The reasons he did not give.

I set to work to try to find out what possible reason there could be for that great movement having spent itself in 1830, and I could not conceal from myself that 1830 was just the time that the missionary societies had kindled a flame of enthusiasm all over the country. Here were new ideas, the stirring of vast sympathies, opportunities for large gifts, and a claim to the consecration of men's money, such as the Church had never known before; and yet within a few years of the commencement of the great missionary societies of England, the evangelistic movement of the previous century had reached its height and began to decline. Now, I do not say that the two things are necessarily connected, but I do want you who feel about these things, you who feel that commerce and politics and life and health and all things else dwindle into insignificance before the glory of our CHRIST and the extension of His kingdom—earnestly to rouse yourselves to look this question fully in the face. Is it possible that there can be any connection, however remote, between the two things? I almost fear to breathe it, but is it possible that the decline of the great evangelistic movement can, in any way, be associated with *the methods* of our great missionary societies? I do not say that it is so, but I say that the connection is a possible one; and it is well worth earnest thought.

PERILS TO THE CHURCH.

First, Whether it was not a peril and an infinite loss to the Church when she began to come from the pulpit to the platform, and began leaving the simplicity of the Gospel that she might set herself to stir up a missionary enthusiasm year by year by all kinds of eloquence and oratory?

Then was there not a greater peril?—for mark well that the hindrances to the Church do not lie outside: they are ever within. When we begin to put all our energies into getting money to carry on GOD'S work, therein, I think, lies one of the most dreadful perils that ever beset us. What could come of it but this—that your rich man was worth more to your Church than your good man—that wealth was more than piety?

We are so glad that the China Inland Mission has never once troubled itself about money. It was good to look at Mr. Hudson Taylor, and to know that all those hungry mouths over there have not kept him awake at night, do not turn one hair of his head white, and have not made one wrinkle on his brow.

Now, I would that we could learn this method. Look at the question all round. We think we may do for the Church what a publican would be sent to prison for if he were to attempt it in a public-house. I was passing through one of the largest towns in England, and I happened to see a boy leading a pony dressed out from head to tail with ribbons. "What is this?" said I to the boy, who was holding in his hand some papers. "A raffle," he replied. This pony was being raffled for, and, I read at the head of the paper, that it was for the benefit of St. So-and-so Church. Now, I tell you that my blood boiled within me, and I felt that if we cannot carry on Christian work without fetching the devil in to help us, let us have done with it altogether. These are the things which make us ashamed. I have faith in GOD to fight all the ills outside, but my heart sinks within me when I feel that these evil methods are possible amongst us.

Thank GOD, I say again, that the China Inland Mission has taught us the lesson not to be afraid *to go to God to ask for money.* Now, as I turn to the New Testament I find the most sublime indifference to money. As to poor Judas, I really cannot help pitying him—how bewildered and how angry he must have been when there came to the MASTER that gentleman, worth at least, let us say, £100,000, and was quite willing to join the Church, and the LORD JESUS said, "Go and give all your money to the poor, and come and follow Me!" Why, what a grand investment that would have been to start a new missionary society with! What a splendid balance in the bank it would have been! *But there would have been just so much less faith in GOD, because they had such a big balance in the bank.*

INDIVIDUAL RESPONSIBILITY.

Almost all Christians, if they give a good subscription, think that they have done all that duty requires. Now, I believe that that has been the outcome of the methods adopted. Agree with me or disagree with me, but think it out; for the Church has come to think that the conversion of the world rests with the ministers, and that the Church's work is to give their annual subscriptions and nothing more. Now, the China Inland Mission has come in to teach us this great lesson, that GOD has put the conversion of the world on the whole Church, and that no man does his duty to the LORD JESUS CHRIST who wants in any way to get rid of his share of the burden. We put the minister out of his place. *He* is not the light of the world, up somewhere where most of you cannot get. *You* are the light of the world, and the minister is the golden snuffers: that is all. He has to keep the lights bright and burning.

Then, I thank GOD with all my heart that the China Inland Mission *has opened up opportunities for individual heroism.* Oh, it is a sad thing that, as one turns over the volumes of travels and the biographies of heroes, you find men going to the ends of the earth for all sorts of purposes for pleasure. In Livingstone's life we find that there were men who had penetrated to the interior of Africa, hunting beasts and collecting ivory, and counting that their work was a pleasure, and pitying Livingstone because of his "self-sacrifice"! Yes, work is only thought to be self-sacrifice when it is for JESUS CHRIST. Oh! it is an infinitely sad thing: we only talk about self-sacrifice when it is to save souls. When it is to hunt beetles and collect butterflies then it is "pleasure.

The China Inland Mission lays hold of men in the freshness of their love, in the warmth of their new zeal for JESUS CHRIST. Just read in the June number of CHINA'S MILLIONS the record of work here on page 66. Read it prayerfully, and try to catch the fire of it. It is a wonderful record. Why, we generally dry up our people before we send them out as missionaries! The glory of the acts of the Apostles is that they had got such enthusiasm. Philip *ran!* Just think of it! *Ran!* We are far too dignified and stately ever to run. Peter actually took a beggar by the hand! A man does not take beggars by the hand now after he is forty-five and highly respectable. It is your young, fiery-hearted, loving, enthusiastic men and women who do that. Thank GOD, here is an open door for young hearts—for hearts filled with heroic love to the LORD JESUS CHRIST. I almost wish that I could go back and be young again—that I could feel myself loosed from other claims to leap forth gladly into the opportunities that a Mission like this gives a man to do something worthy of the name of service for the LORD JESUS CHRIST.

Now who is ready this day? Opportunity is responsibility. GOD will hold us answerable not for what we have, but for what we might have; not for what we are, *but for what we might be.* I do not ask you to go away this day moved and glowing with the thought of missionary heroism, and to say "I will go forth for this work.' But I do ask you to get where the last speaker got—right down at the feet of the LORD JESUS CHRIST, and say, "LORD, what wilt Thou have me to do?" Christianity has shrivelled and dwindled into a dreadful selfishness. Let us tarry in the presence of CHRIST until we get a new idea of Christianity. We want it. As there are in every wind that blows a thousand sweet harmonies only waiting until they can find the stretched wire to break upon, and give the music out,—as there are in all the beauties of the earth hidden meanings and glories that wait until they can find a poet's soul, and then they flash out upon the world—such is our high calling. All about us there is an infinite Love yearning over this poor world of ours. All about us there is an Almighty Help; and a Christian is a man who gets hold of this love and this help and turns it into real brotherliness. JESUS CHRIST was what He was because He was filled with the infinite love of GOD, and then went out into the midst of men, and looked it and breathed it and spoke it and lived it. And this is the only Christianity—men and women giving themselves up to GOD so that He can speak again His love to man, because it throbs in their hearts and moves in their feet and works by their hands and proclaims itself through all their lives.

I like, when I go to JESUS, to come away with a commission afresh from His lips. I like a receipt from Him like some receipts that I have seen recently—not written only, for writing is apt to be rubbed out—but receipts where the stamp goes right through, and comes out on the other side. You hold the receipt up to the light and you see the name through and through. Oh, that the Name of JESUS may be through and through us. Not our own, bought with a price, therefore will we glorify Him in our bodies and in our spirits, which are His. I pray most heartily GOD'S richest blessing on His dear servant, Mr. Hudson Taylor, and upon the agents of this Mission, and upon its work during the year. Amen.

A hymn was sung, and the Rev. PETER THOMPSON concluded the meeting with prayer.

Evening Meeting.

T. A. DENNY, Esq., Chairman.

The meeting was opened with the hymn:

"Tell out the joyful tidings."

The Second Psalm was then read by Mr. R. H. HILL, prayer was offered by Mr. THEODORE HOWARD, after which

Mr. BROOMHALL

briefly recapitulated some of the particulars given at the afternoon meeting.

The CHAIRMAN.

I AM reminded of the rapid flight of time. It seems only the other day since I was presiding over your last meeting, and yet it is a whole year. Oh, how the time is passing.

I have been thinking what induces these people to go to China? Speaking after the natural man, it is about the last thing that any one would like to do—to leave England and a comfortable home, to go out there to learn that difficult language, and then to endure hardship and privation, and to have no certain income. It is a non-natural state of things that can only come by having a new impulse, and a new nature, and a new prompting from on high. And when I see the conditions that are necessary in order that missionaries should be put upon your list, then I think that every guarantee is taken that you will have GOD-sent men and women. Have you read the qualifications of candidates? because that is what struck me most in connection with the last number of CHINA'S MILLIONS. [June No. p. 76.]

We have to congratulate the workers, and to thank Almighty GOD with all our hearts for the great favour that He has shown to this mission. That is a marvellous increase in the funds, sent in without any one asking for any money, but all coming in answer to prayer and waiting upon GOD.

I suppose that, but for the hindrances to this great work in China, there would be much more blessing upon this and all other missions. When the Chinaman looks upon the missionary and his teaching, and looks upon the Englishman and his life and practice, he sees that there is such a discrepancy between them that I think very often he will be inclined to say to himself, "Well, if opium and drink and nameless sin is the outcome of Christianity, I think that I may as well remain a follower of Confucius."

It is a very remarkable thing in this day, what a missionary spirit there is growing up all round! It is a very blessed thing, for you always find that the more life we have at home the more interest there is in missions abroad. I hope that this is only the beginning of great things. I will not take up your valuable time, for we have a good many speakers.

The Rev. F. W. BALLER,

Of the China Inland Mission, Gan-k'ing, Gan-hwuy.

WHEREVER I go in China, and also in coming home, I am very much impressed with the home feeling that GOD has graciously given to us as a mission; and I am very thankful to see that our increase of numbers has not meant any diminution of that feeling. And hence to-night, in coming here, I feel that it is like talking to a large family, some of whom are here and some in China I should like to convey to you all an idea of the goodwill, the love, and the continued joy granted to every friend I left at Gan-k'ing.

THE HUNDRED.

I have had to do with a large number of the Hundred: all the young men have come to Gan-k'ing, and it has been an unspeakable privilege and blessing to me to help them from day to day in preparing for their work. We have tried, as far as possible, to make Gan-k'ing a home —not a college. They have left fathers and mothers, brothers and sisters at home, and we do our best to take their place. I feel towards the dear brethren whom I have left behind just as though they were my own sons, and I am quite sure that GOD will bless them every one. New arrivals in China are indeed very like children for a time. Like infants, they have to learn to talk. Some of them can talk very well in their own tongue, and to purpose, as I can bear testimony. But they have to be provided for, and interpreted for, and need much more looking after than they would here. Suppose that we had thirty young men in Pyrland Road. Well, if they wanted a pair of stockings they would know where to go and buy them; but in China they would have to come to Mrs. Baller, and say, "Will you kindly get me a pair of stockings?" and so on all round.

The principal object for which the home at Gan-k'ing was instituted was that our brethren might have help in the acquisition of the language. In that respect GOD has been very gracious to us. He has greatly helped our brethren in begining to acquire a working knowledge of the angu age.

Many people, when they hear the words "Chinese language," run to either one extreme or the other. You will sometimes hear that Chinese is a wonderfully easy language that you can almost get by intuition That is a great mistake. But, on the other hand, there are many who suppose it is almost impossible to acquire the language, and that it is of no use for any one to go out there unless possessed of wonderful gifts and powers. Now that also is a mistake. The fact is that a man or woman of ordinary capacity, with a determination to pray difficulties out of the way, and so to live and labour as to bring souls to GOD, need not be at all discouraged because of this lion in the way.

UNITY MAINTAINED.

Gan-k'ing has been a very happy place to us. Where the SPIRIT of GOD dwells, and where men are determined to live for the glory of GOD, unity is sure to be maintained. For the last twelve months there has been no friction at Gan-k'ing. We have had a most representative gathering. We can count men from almost every part of this land—from Land's End to John o' Groats, from Ireland, from the Principality of Wales, from Sweden and from Norway. But there has been perfect unity and harmony. All those who came out were animated with one spirit and filled with one desire; and, whatever differences of thought and opinion there may have been, all were sunk in this great and glorious aim and end—that CHRIST might be glorified in the salvation of the Chinese. I do feel that, if the spirit of earnest Christian zeal for the salvation of men were to possess and absorb the Church at home, we should hear far less about diversity of opinion, and the difficulty of causing different sections of the body of CHRIST to work harmoniously together.

Now suppose that we go through

A DAY'S WORK AT GAN-K'ING.

Well, first we try to cultivate the habit of early rising. If anybody likes to get up at four o'clock in the morning he is perfectly free to do so. But none must lie in bed after six. The bell goes at six, and all are supposed to be up then. As a matter of fact, many of our brethren have been up between four and five, and by six and seven have been hard at work at their studies. We have tried, however, to guard them against the deadly error of beginning the day with study and not with the Word of GOD. We have urged and emphasized with all our power, that unless they give the early hours of the morning to communion with GOD, and to seeking a fuller knowledge of His holy will—to seeking day by day fresh help and strength for their labour—all their study will be in vain. We have sought, as far as possible, to put communion with GOD first and the study of the language afterwards. It has been an unspeakable comfort to see how, I think without exception, they have all done this, and to note the growth in grace of many of them. Their profiting has been manifest to all.

We have breakfast at half-past seven. We commence with porridge. I am sure that those of us who are from Scotland will say that that is quite the proper thing to begin with. We cannot get oatmeal, but we can get very good wheaten meal and rice. Then we have plenty of meat, excellent vegetables, good native bread, and, in fact, all we want. We have morning worship before we leave the table, and our Bible readings have been times of great spiritual profit.

Now there may be some here who are thinking of going to China, and asking, "What is

THE BEST PREPARATION?"

I would say, "Get a better knowledge of the Word of GOD as one of the main requirements, especially in a day like this, when the Bible is scouted, and when its inspiration and its authority are set at nought. It is of the utmost importance that any one who intends to be a missionary to the Chinese should know the Bible, and be prepared to preach it.

At nine o'clock we have worship with the Chinese. We divide, and half go one morning and half the next, and in that way they are able to learn words and phrases which will be most useful to them in their future work.

We have classes beginning at nine every morning. For an hour we study together. The brethren have their lesson, and they work it up, then each goes away and commences to work with his native teacher; because foreign help is only supplementary, you cannot learn Chinese properly without a Chinese teacher. They work with him until twelve o'clock, and take half an hour's recreation before dinner. We have a prayer-meeting before we leave the table, taking up the various provinces in order, and the names of our brethren and sisters in them, remembering them before the LORD. Many would find a great blessing if they set aside a little time after dinner every day to remember GOD'S work in China, or any other heathen land.

The afternoon also is spent in study till about five o'clock. Then till six some take walks, or go out to distribute tracts. Many eagerly take advantage of every opportunity of making known the Word of God. And who can tell but that in the great Day we shall find that some of these tracts have been just like leaves from the Tree of Life, and have been for the healing of the nations? Scattered in weakness, they may be used by GOD in mighty power, and be the means of bringing many, perhaps, to a saving knowledge of the truth.

At six we have tea, and after that the brethren work till about nine o'clock; so that during the day they get through a very fair amount of work.

CHINA OPENING.

China is opening up as never before. The country is being mapped out for railways; and I fear we are just on the eve of a tide of godless Western civilisation coming into the country. Many good people have the idea that if the heathen are only taught mathematics and our Western ideas and ways, they will be in a better position to receive the Gospel. I do not believe it. As a matter of fact the hardest people in China to reach are those who have had most to do with foreigners, and are most deeply imbued with what is called the "Western spirit."

GOD is opening up the way for the Gospel in a manner that we little dreamt of. We have all heard of the floods in HO-NAN, and of the devastation they have caused. What does all this mean? I believe that it means just this—a fulfilment of that word, "I will overturn, overturn, overturn, till He come whose right it is." We remember how in SHAN-SI some years ago the famine with all its horrors was the means in GOD'S hand of opening up that province to the Gospel; and we all know the success and blessing GOD has given to His servants who are labouring in the southern part of that province, where the famine was worst. It was a very awful dispensation, but yet it was necessary. GOD saw that nothing short of it would open the door, and therefore He sent it, and showed that His interest in the spiritual welfare of China was far greater than in its temporal welfare. I feel perfectly certain that these floods will be the means in GOD'S hand of opening up HO-NAN, and our brethren there are crying out for more workers. Prejudice is softened; the hold that idolatry and superstition had on the people is being loosened. We remember the prodigal son. One of the things that brought him to the spirit of repentance was hunger. When no man gave to him, he said "I will arise and go to my father."

In the name of those beloved brethren that I have left behind, I thank you all for your prayers, for your sympathies, for your gifts, for your affectionate interest in their welfare. The battle is only just beginning. We want each one of them to quit himself as a good soldier of JESUS CHRIST. Continue to pray for them—continue to pray for us all.

Mr. GEORGE STUDD.

I AM here to-night as an independent witness to the needs of China, to the needs of the heathen world, and, thank GOD, to the work that He is doing through the China Inland Mission. I have not been a missionary. It was not my object at all in going to China, but the LORD took me inland; and I do thank Him to-night, as I have constantly done for the last year, that He ever brought me into close connection with the China Inland Mission. I never cease to praise GOD for what He has done for my soul through its instrumentality.

To-night I would say a few words of

WHAT I HAVE SEEN AND EXPERIENCED

myself, in travelling through the country and staying at an inland station for some six months last year. I am sure that you do not all realise the needs of China, or there would not be this large congregation of Christian men and women. More of you would be out there than in this Conference Hall to-night.

Well, it was about a year ago that I started with my brother and Mr. Orr Ewing to go inland from Tien-tsin. We travelled first by boat for three or four days until we came to a large city called Pau-ting Fu, and there we found American missionaries who helped us on our way. Then we went overland, and for ten days we travelled on. Occasionally, we met, at an inn or on the roadside, a man who had heard something about the "foreigners' doctrine," but there was no missionary, no one in the ten days' journey to tell of the LORD JESUS CHRIST and His salvation; and yet the people were ready enough to hear. If one only sat down at a tea-shop on the roadside, there would at once be a crowd.

We think it a terrible thing to hear of a man, woman, or child in England who does not know anything about the LORD JESUS CHRIST, except, perhaps, to swear by. It *is* a terrible thing. But, oh, there are millions and millions in China who have never heard of Him. And are not their souls just as precious to the LORD as those of English people? We know what salvation does when it comes into a home in England; how it transforms the whole life of the family. And it does the same in China; and yet we are withholding the Gospel, because if we do not take it we are withholding it; and as Mr. Williams said to-day, it is not so much, "Am I called to go to China, or India, or Africa?" as "Am I called to stay at home?" Why, we here are treading upon one another's heels in mission work, and half the people one meets with are, I suppose, perfectly Gospel-hardened. But there away in China GOD is opening doors right and left. I saw a letter from a young missionary only this last week, and he said, "How many openings there are around us on all sides! Why *do* not more people come out?" Ah! why do not more people go out? Oh, may the Lord move hearts to-night to give themselves so to Him that they will be willing to go, and that it will be their one aim to obey GOD; may they see

THE PRIVILEGE

of being allowed to go. It is considered a great promotion to be sent anywhere on foreign service for the Queen. It is never talked of as a sacrifice. It is never looked upon as a hardship; and yet people talk about the hardship and the sacrifice of going abroad for the LORD. Oh, it is shame upon us that it should be so. There are parents who do not object if their children are going away to get worldly advancement, but they think that it is a great deal to give them up if they are going away for the LORD JESUS to a land where they will have to put up with a little hardship, it may be, or a little suffering, or a little inconvenience in daily life. They do not look at the glorious privilege of being able to give anything—their best to Him.

Well, as I was saying, we were travelling along through the country, a sixteen days' journey, and there was only one station where there was a missionary; and yet we were passing through villages every two or three miles, and we went across a plain every day with, perhaps, three or four large walled cities. One felt oppressed with the multitude of people there—millions to whom the Gospel has never yet been taken. And that is in a part of China

which is, I suppose, as well supplied with missionaries as any other part. After sixteen days' journey we arrived at a station called T'ai-yuen, and there it was my great privilege to be present at, I think,

THE MOST IMPRESSIVE SERVICE

I have ever been at. It was for the first time that I saw converts baptised in the midst of heathenism. Sixteen or seventeen converts, surrounded by a crowd of Chinamen, openly confessed CHRIST as their SAVIOUR. There we were, all gathered into a little courtyard—a tumble-down-looking place it seemed. We stood in a circle, and as these dear natives came up one by one to be baptised, one felt that there was something intensely real there. Coming into contact afterwards, as I had the privilege to do, with some of these converts, one saw that there was reality in salvation for the Chinaman, just as there is for the Englishman.

Mr. Hudson Taylor was telling us of some 500 converts who had been baptised in the course of last year. But what a small number it is when we think that there are at least 250 millions of people in China. 500 only! Oh, think of it! There should be more. The LORD wants to bless. The LORD is beginning to bless. Praise GOD for it; but, oh, He wants more men and women, that He may use them. GOD could save these men and women without any instruments at all; but it has pleased Him by the foolishness of preaching to save them that believe. Then why do not more of us go forth in the Name of the LORD to preach?

FOOLS FOR CHRIST.

It may be that we appear fools in the eyes of the Chinamen, especially at first, when we can only say two or three words. I have been through a little of that experience myself, because I did not learn the language at all; but still I used to enjoy going out into the streets, night after night, with one of the friends who were preaching, and taking a banner or scroll with the fundamental truths of Christianity, or a text, upon it, perhaps to be laughed at and asked questions which I could not answer, because I could not understand. One felt that even to stand there mute as a witness for the LORD JESUS was an unspeakable privilege.

But I never shall forget one morning sitting on the city wall in T'ai-yuen. I was reading by myself, and a nice-looking young Chinaman came up. I could not help feeling drawn to him. He watched me for some time, and then he came closer, and seemed very friendly. I longed to be able to talk to him, and to tell him about JESUS. I asked the LORD that He would give me some little word to say, and He brought to my memory some words that I had heard preached in the streets the day before. I could point to the mission-house, and tell him of the meetings, and ask him whether he would not come. My heart felt that I would have given anything to preach the Gospel to that man. And there are millions who will come and listen, and it only needs people to go and tell them.

How the LORD is honouring the faith and courage of the China Inland Mission, in planting about the country in isolated stations two ladies to start work in towns which have never been worked before! The LORD is blessing it mightily. We were hearing last night in a letter read from China, of Hoh-chau's hundreds hearing the Gospel, and of sisters praying that thousands might hear. Oh, may it be the prayer of all our hearts that China's millions may hear the Gospel; and may it be such believing prayer that it shall make each one of us search our hearts before GOD, as to whether He may not use us.

The hymn, "There shall be showers of blessing," was then sung.

Dr. GRATTAN GUINNESS.

I DO not come here as one who has been to China, but as one who sympathises deeply with the work in heathendom everywhere, and especially—perhaps, more so this past year than ever before, since one dear to us according to the flesh has gone thither—with the great dark benighted empire of China. I am deeply grateful to GOD for the existence of this Mission, raised up, as it seems to us, to show the world to-day that our GOD is not dead yet. He lives, and He not only knows the needs of His people, but He is abundantly able and willing to supply. Oh, the faithfulness of GOD and the riches of GOD! I do not suppose we realise how great our GOD is, how faithful He is.

WONDERFULLY RICH.

Richard Weaver amused me immensely one day with a little story that he told. I will give it to you. It was something like this. He said that he was going down to the city of Bath in the railway train in a third-class carriage, and there was a countryman in front of him. As the train was sweeping by a beautiful estate near Bath, Weaver said, "That is a lovely place out there." The farmer looked out and said, "Yes, sir." Weaver said, "It belongs to my Father." "Indeed, sir," said the farmer, and he began to conceive a kind of respect for Richard Weaver on the spot. "And you see that beautiful house there, almost hidden by the trees; that belongs to my Father too." "Indeed, sir," said the farmer. After a little time, as they approached the city of Bath, they passed a sweet little white-walled cottage, with the wife standing at the door, and the little child waving its hand. There was a smile on the man's face. "That belongs to my Father too," said Richard Weaver. "Oh, come, come," said the farmer, "you will excuse me. That is my cottage, and that is my wife, and my little child waving his hand." "It is all the same," said Richard Weaver, "it belongs to my Father. My Father, sir, is wonderfully rich." Well, beloved friends, I am sure that Mr. Hudson Taylor has realised that, and would to GOD that some of us realised more the riches of our FATHER in heaven. I do feel it an especial privilege to be here because there are some on this platform that I have not seen for years. Our dear brother Baller was one of the oldest students, with us before we had Harley House, when my father's institution was conducted at 29, Stepney Green, and brother Nicoll and others were there.

I do not know whether we realise it, dear friends, but

GOD IS MOVING

in these days. Why, we talk about being men of the times, and people do not like to get behind the times. There are a great many Christians behind the times. Beloved friends, GOD is moving, and that is what we want to realise. Oh, what enthusiasm, what a grand impulse it will give to our lives if we only realise that GOD is moving! Why, we pray day by day, "Thy kingdom come," but do we ever thank GOD that the kingdom is coming? Five hundred Chinese brought to JESUS CHRIST last year! And what may we not hope for next year? May there not merely be an addition, but a multiplication. May it be a geometric ratio of blessing year by year that shall descend upon the members of this China Inland Mission.

Who are the people who may expect to be blessed of GOD? Those who deliberately purpose in their hearts to obey Him. "Come." "Believe." Yea, but that is not all. "Yield" yourselves living sacrifices, well pleasing to GOD. Dear friends, GOD wants you. Young man, in this hall to-night—oh, let me say it as a young man!—JESUS wants you. He has bought you with a price, and in these days the men and the women who are to be mightily blessed, either at home or abroad, are those who are willing to obey. You will find GOD gives His HOLY SPIRIT—to whom? To them that obey Him. And you will find that GOD is going in the last days to pour His SPIRIT—upon whom? "Upon His bond-slaves and upon His bond-maidens." Oh, to know what it is to be a willing slave of JESUS CHRIST! If we are willing thus to obey, we can expect the Divine anointing of power. Oh, not to miss any blessing upon ourselves, through refusing to attempt to carry blessing to others!

I have a remarkable little extract here. Permit me to read it, and I close with it. It is from the present issue of our institute periodical, "The Regions Beyond." "In the war for the Union there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front, and the nation could endure no more. Then, suddenly the call came from Washington for a new loan, and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled. A moment it counted the dreadful cost, and weighed the issue that was at stake. And then, with a sudden burst of patriotism, from every loyal State and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched,

'We are coming, Father Abraham,
Three hundred thousand more!'

In the great struggle to win the world to our LORD we have reached a critical hour. The problem grows upon our hands, the harvest whitens on every side, the nations mutely stretch forth their hands for help, the MASTER bids us, 'Go, disciple them all.' Oh, that we may know our times, and with the outflung heart of utter loyalty lift up the cry, and send it round the world and up to heaven: We come, we come, the hosts of the redeemed: we come, to do Thy will, O GOD!" If the cry from Washington could bring out such crowds of volunteers, shall the cry of the SON of GOD go unheeded! Who will go? See, young man, GOD wants to know; CHRIST wants to know; the HOLY SPIRIT wants to know who will go? Shall we answer "Here am I, send me"? GOD in His infinite mercy grant us that spirit of consecration for His sake! Amen.

Rev. J. HUDSON TAYLOR.

YOU have heard, dear friends, to-night that GOD blessed us last year with an addition to the number of church-members of 551. I can imagine that some one accustomed to Christian work at home, and not in a heathen land, may have said, "Is that all—only 551?" We who have laboured for many years amongst the heathen look at it in a very different way. When I reached China in the beginning of the year 1853, it was supposed that there were 350 native Chinese Christians in the whole world; they were not all in China—many of them were in Batavia, Singapore, Penang, and Malacca. We thought a great deal of those 350. Men had gone out to China to live and die, and had never seen a native Christian.

Thank GOD, there are over 50,000 communicants now in connection with Protestant Churches. 550 does not sound a very large number compared with the number of communicants, not to speak of the number of the heathen, but still we are profoundly thankful for them. If you had gone to China, as I have done, and had felt what some speakers have referred to, and seen poor souls bowing down to a stick, knowing nothing better for time or eternity, and had burst into tears again and again because you could not speak to them, you would have been very thankful, indeed, to know of *one* who had turned from darkness to light and from the power of Satan to GOD. Oh, dear friends, souls are very precious in China.

And then, again, as to the converts there, many of them could say with the Apostle Paul, "I bear in my body the marks of the LORD JESUS." I met some such converts when I was there two years ago. As I was stopping one night, on a journey, we were having a little Bible-reading. There was a knocking at the door, and two men came in. They looked miserably ill. They were bruised and swollen all over, and one had his head bandaged up. When we took the bandage off we found that one of his ears, as well as his tail, had been cut off, his neck had been scarred, and he had received other injuries. One of these men ultimately died; the other recovered. It was for the LORD JESUS that they had suffered this. My dear friends, it wants some reality to accept Christianity when it means a trial like this. The man who died had a wife, but he did not know where the people had taken her to. His harvest had been carried off, and before the poor man died his heart was almost broken by continuous persecution. The other man, thank GOD, survived, and when the Imperial Proclamation was issued, of which some of you have heard, the magistrate took fright, because he had not protected this man; he sent his sedan-chair for him, was exceedingly polite, and appointed him Official Public Vaccinator in the district in which he lived. After that the persecutors were afraid to do him any more harm.

Mr. George Studd might have mentioned, as he has at another meeting, one whom he saw—a Christian lady converted through the efforts of our sisters, Miss Charlotte Kerr and Miss Broomhall. She was to have been baptized with the seventeen whose baptism he witnessed, but she was threatened by her husband's brother with confiscation of all her property and being turned homeless and penniless out of doors. She shrank back for a little time in irresolution, not quite knowing what to do, and it was felt to be important not to urge her. But by and by she came herself, and asked to be received, and she was baptized. She *was* turned out of doors, and all her property was taken away from her, but she felt she had got a prize worth far more than she had lost. JESUS CHRIST was her prize, and she has been living and labouring for Him ever since. Oh, my dear friends, being converted in China means something. It means a willingness to suffer the will of GOD, as well as to do it.

We scarcely take in, in this easy-going country, what is really our calling—"to do good and to suffer for it and to take it patiently" (see 1 Pet. ii. 20, 21). If we did go to the extent of suffering in our service, and if we did work, not that was agreeable and pleasant only, but that was very trying, and that involved real sacrifice, and if we gave in a way that really caused self-denial we should know more of the grace that was in CHRIST JESUS.

There is no one to stand up for our native converts. There is no one to protect and defend them. Our hearts often bleed for them. But we do praise GOD for the marvellous grace that He gives them.

When I was in SHAN-SI with Mr. Studd's brother and Mr. Stanley Smith, at one of our conferences a dear man of GOD, full of the HOLY GHOST, was one of those set apart for the ministry there.

He had had his degree taken from him, and consequently his rights. He had been beaten about the head and face until the blood burst from his nostrils and his mouth, and disfigured his dress; and he was sent away from the magistrate's office hopelessly disgraced in Chinese opinion, so much so that his wife, a proud Confucian, forsook his home, and up to this time has never returned to it. She could not brook the indignity that he had suffered.

Some one said to him, as he was leaving the mandarin's office, "What a fool you are to suffer like this for a sentiment!" The dear man of God, full of the HOLY GHOST, said to the people, "Suffer for a sentiment! I am not suffering for a sentiment. I am suffering for a living SAVIOUR who suffered for me. He died for me; shall I not do more than this for Him?" And he preached CHRIST in the power of the HOLY GHOST with such joy to the crowd in front of that Yamen, that two at least of the multitude were led to turn to CHRIST themselves, notwithstanding the disgrace.

They saw that when *the devil* had, so to speak, his own way—when he had had his fling—he was powerless, and that the gift of GOD was more than *man* could take away, and was a greater joy and blessing to this Chinese gentleman and scholar than anything that the world could do against him.

Ah! my dear friends, this is our weakness in this day. We do good, but we do not do good to the extent of suffering. We do good when it does not cost too much, and the consequence is that our testimony is not an effective power, and does not tell upon the world and upon the Church as it would do if there were more real following the MASTER. Ah! when one thinks of JESUS, who emptied Himself, where are the followers of JESUS? Where are the empty ones, my friends? When we think of JESUS, who came on purpose to suffer, where are the followers of JESUS? When we think of Him whose meat and drink it was to do the will of GOD right on to the death, even the death of the cross, where are the followers of JESUS?

One feels on looking from an outside point of view that the results of work may seem to you to be very small: but when you think of the value of the soul, of the difficulties of presenting CHRIST to these people in power, of the difficulties that they have to bear in accepting Him, you will see that it is not a small thing to have over 500 added to our Churches in one year.

There are some hundreds of converts who are not baptised. For instance, there are no baptised converts in Si-ning, in KAN-SUH, on the borders of Thibet, but, thank GOD, there were at least five or six native Christians on the 1st January, 1888. In many other places there has been blessing, far exceeding the number of those who have yet been gathered into Church fellowship, for our friends very wisely are cautious in accepting for baptism those who profess faith in CHRIST. So much of the future depends upon the character of those who first make a profession, and it is always important to be sure that there is a real work of the HOLY GHOST in the hearts of those who are received.

Work was commenced in an out-station, called Hiao-i, by two of our missionary sisters, Miss Whitchurch and Miss Seed, in the end of last year. These dear sisters have sent us a marvellous account of the work of GOD there. Sixteen families within two months had torn down their idols and their ancestral tablets and every vestige of idolatry. Is not that something to praise GOD for? I have never known in my experience so large a result. And what is the reason of it? They are weak enough for GOD to use, and they believe in being filled with the HOLY GHOST. They seek a blessing with fasting and prayer, and they do not seek it in vain; the people feel that there is a power in connection with their work. The LORD is working as one has never known Him to work before; and I feel sure that if He tarry another year those who are spared to meet together then will hear a marvellous record.

GOD has moved, as our dear brother has said. Are we also moving? Are we ready to go with Him? My dear friends, are you ready to be filled with the HOLY SPIRIT? Are we who are connected with this work ready to be filled with the SPIRIT? Oh, this is what we need—need supremely—need more than ever. I have not much anxiety about our income. I do not believe that our Heavenly FATHER will ever forget His children. I am a very poor father, but it is not my habit to forget my children. GOD, is a very, very good FATHER. It is not His habit to forget His children. But suppose that He should not work in the way that He has done by sending in tens of thousands of pounds. Well, then, we can do without it. We cannot do without Him, but we can do without any "*it*" in the world. If only we have the LORD, that is sufficient.

Why, there are swarms of ravens in China, and they would be just as willing to serve the LORD to-day as in Elisha's days. It is only men and women who are unwilling to do the will of GOD. Or GOD could just as well fill our mouths with manna in China as in Arabia; and He has many other ways in which He might help us. But GOD loves *you*, brethren, and He knows that you cannot do without giving. *You cannot afford not to give.* We can do without your gifts, if GOD chooses to sustain us in another way, but you cannot afford to lose the privilege of giving. "It is more blessed to give than to receive."

Do not think that we are not grateful for your gifts. We are, and some of us appreciate most of all the joy that these free-will offerings cause to our FATHER who is in heaven. Oh! dear friends, let us not doubt Him. Let us trust and serve Him fully. The LORD bless you all.

Mr. GEORGE NICOLL,

Of the China Inland Mission, Chung-k'ing.

DEAR FRIENDS, I have not a glowing account of prosperous work to tell, but yet I have much to praise GOD for. I have spent most of the last 11 years in the province of SI-CH'UEN, living in the city of Chung-k'ing. At times the LORD has given us great encouragement in our work. At other times our hearts have been saddened. Two years ago we were driven from that city, but, thank GOD, we are again permitted to work there.

Before leaving Chung-k'ing we had mortgaged a large house, which made a commodious chapel to seat at least 200 people, and every Sunday morning we had the place crammed with people listening attentively to the Gospel.

A PERSECUTED LAD.

The morning I left it was my joy to receive a lad of about 15 years of age into the church. About two years ago he had to leave his adopted mother. She drove him from the house, simply because he would not bow before these five characters: "We worship the God of Riches." He said he could not do that. His mother said, "Then you

must leave." A year ago the mother asked the lad to come home. "No, mother," he said, "I cannot come home if I am not allowed to worship the LORD JESUS CHRIST." That little lad has only one arm. The left one is gone, and day after day he walks the streets carrying a tin of kerosine oil in order to obtain a livelihood, and he not only obtains a livelihood, but he also publishes the Gospel.

THE CLAIMS OF SI-CH'UEN.

Chung-k'ing is only one of the 122 cities in this great province. You sent out 100 missionaries last year—or GOD called them out. If they were all in that province there would only be a missionary for every city, including those missionaries who are in the province at the present time. And there are not only 122 cities, each representing a county, but there are thousands of towns, with millions of people, and no one to proclaim the Gospel to them. Then there are not only millions of Chinese, but there are

ABORIGINES,

who live in a territory almost as large as Scotland, with no one to proclaim the Gospel to them. Oh, I wish that some young men were raised up from this meeting to-night to go to the aborigines. They are an interesting people. You heard this afternoon how suspicious the Chinese are of us, but these people would have no suspicions such as the Chinaman has, and I believe that they would willingly receive the glorious message of the Gospel.

THE PRESENT SUPPLY.

There are only twenty-one China Inland Missionaries in the province of SI-CH'UEN, and two American brethren. I am speaking of Protestant missionaries; but how many Roman Catholics there are! I believe that there are over 100 French Roman Catholic missionaries in that province alone. Why are there not a 100 Protestant missionaries there, brothers and sisters?

Mr. GEORGE CLARKE,

Of the China Inland Mission.

IN the year 1875 Mr. Taylor was praying for eighteen men to go out, two and two, to occupy the nine unreached provinces. In that year from Han-kow, in the centre of China, right away into Russia there was not a single Protestant missionary. You might go direct west to Mandalay in Burmah, and there shake hands with the American missionaries, but find no witness for CHRIST in all that journey. Or you might take another journey, and go straight away to Siam without being able to shake hands with any missionary until you reached those at Bankok. That was the state of things in 1875. But those eighteen men have done some

PIONEERING WORK.

My own journeys have extended into twelve of the eighteen provinces, embracing sixty thousand Chinese *li* (over twenty thousand English miles), and GOD has taken care of me, and not a single hair of my head has been injured, nor have I lost anything except a towel and a pair of chopsticks. That is saying something for the honesty of the people.

WOMEN'S WORK.

We come to another important period in the history of Protestant missions in China in the year 1879, when three sisters went with their husbands into the interior provinces. In 1875, when young men began travelling, many thought the idea of settling was very far ahead. But the young men did the pioneering work, and then four years later the time came to take ladies into the interior, and, my friends, it meant something for them to go. But let me tell you that the best missionaries in China are the ladies. My wife and Mrs. Nicoll were the two first who made a journey from Shanghai to Chung-k'ing up the great river. We were shipwrecked on the way, and many other interesting things happened not very pleasant to bear. And then we had to part from Mr. and Mrs. Nicoll, and my wife went on into the province of KWEI-CHAU. We lived at Kwei-yang, and the LORD was wonderfully good. Then when He took our little boy we went into the province of YUN-NAN, forty days further west. There is only one plan of getting at the Chinese, and that is by going right into the interior to them.

THE ROMISH MISSIONARIES

were there 200 years before we put foot into any of these interior provinces. But. thank the LORD, we have done what the Roman Catholics have never done, for a priest has never taken his wife; nor is there, as far as I am aware, any single Sister of Mercy beyond Han-kow, and yet you will find that our sisters are scattered over Western China and on the borders of Tibet.

DIFFICULTIES.

There are hard roads and soft roads in China. I have had my share of mud. I have been in mud up to my knees more than once or twice in getting to some of those distant places; but the thing is to stick at it and not to stick in it. We get out of it as soon as we can. Yes, the Gospel of Christ is intended to make men of us. How soon some people "cave in" if they see a difficulty before them. Years ago, I and others said, "This is most discouraging; we are preaching the Gospel, but no one is believing it. We had better give up and clear off." That was the devil's suggestion. He has no warm heart towards us. There is no one who would so gladly see us leave China as Satan. Some people think that it is most ridiculous to go out without

A PROMISE OF SALARY.

Well, you may think so; I do not. I have tried it for thirteen years and it works well. I like it better now than I did at first. The LORD has never forsaken me. "There is no want to them that fear Him." You may be a little straitened sometimes, but there is no fear of your starving. There is one word of the LORD JESUS that has been a great comfort to me when I have been in perplexity, and once especially in a riot, "Ye are of more value than many sparrows."

Mr. SAMUEL CLARKE,

Of the China Inland Mission, Chen-tu.

OUR brother Nicoll has been speaking to you about the province of SI-CH'UEN and the hundred and twenty cities there. I will speak a word or two about one city, Chen-tu, the provincial capital of the province. Now, in the year 1881, Mr. Nicoll and Mrs. Nicoll had gone east for rest and change, and myself and brother Riley were the only two missionaries in the province. I was asked to go to Chen-tu and open a station. So leaving brother Riley in Chung-k'ing alone among the hundreds and thousands in that city, I proceeded to Chen-tu with a native Christian. That city of Chen-tu contains within its walls at least a quarter of a million people, and outside the four gates of the city are extensive suburbs—of probably altogether between four and five hundred thou-

sand people. Now, then, dear friends, there was an undertaking for a man—to go and attack a city of nearly half a million people.

One of the speakers this evening has spoken of

COUNTING THE COST.

In China when we undertake our expeditions, we count the cost. We see all that is against us, and then we review all that is on our side.

Now, when I or any other missionary tries to get into a Chinese city, what is there against us? Hundreds and thousands of ignorant people, who love darkness rather than light because their deeds are evil, many of them suspicious, some of them hating foreigners, and the officials perhaps determined, if they possibly can without force, to get the foreigner out. And there is also against us, and on their side, the old enemy Satan. I do not know if there are friends here who doubt about the personality of the devil. If you do, you ought to go to China and try to evangelize the Chinese, and you would be cured of all your doubts.

And now on our side there is perhaps one foreigner and perhaps one native helper. We may be in total ignorance about the place, and in total ignorance of any person to whom we can fly for information or guidance; but the great item that must be put down to our side is that GOD is with us. We all say "I believe in GOD the FATHER Almighty." Now, is that with us merely a creed that we repeat once a week or oftener, or is it a living, bright reality—an Almighty GOD, who is also our FATHER? And we believe in the SON of GOD, who told His Apostles, "All power is given unto me in heaven and on earth. Go ye therefore into all the world, and preach the Gospel; and lo I am with you alway, even unto the end of the age."

Now there is the sum—so much for us and so much against us. What shall the result be? Ah, dear friends, there can be no doubt in our mind as to what the ultimate result of our undertaking must be. If GOD is for us it matters little who is against us.

DIFFICULTY OF RENTING.

But when I reached the city of Chen-tu, and entered it by the east gate, there was quite sufficient to discourage anybody. The people were literally packing the streets, going in and out of the city. I went to an inn, and at once began to make inquiries about an empty house. Now there were plenty of empty houses in the city, and plenty of people willing to let their houses, and plenty of houses just suitable for me. But I tried house after house, and the reply was always the same—first of all "Yes"; the house was to let, and they could let it to a foreigner; but, an hour or two afterwards, by a most remarkable coincidence, the man that had the house to let always had a brother, or an uncle, or some other relative who had an interest in the house, and who would not consent, till this sort of thing became quite monotonous.

A HOUSE OBTAINED.

In that city was one empty house that had been occupied by a Chinese officer of considerable rank. He did what he was told by his superiors, for which he had his head cut off; and the people of Chen-tu, who knew the circumstances, could not tell the reason why he should have had his head cut off for doing as he was told. But, being very intelligent people, they have an explanation for almost any event which may take place in heaven above or on the earth beneath; so they concluded that the man's house must have been unlucky, for which reason no one in that city would live in it, and the landlord was very satisfied to let it to a foreigner rather than that it should remain empty; so I took possession.

NEEDS MET.

I will only add that GOD was with me all the time, and that He provided for my wants. I can tell you that on two separate occasions I ate my breakfast in that city not knowing where my next meal was coming from. I had not a penny, nor did I know of a friend in the whole city to whom I could fly for help; and yet when the next meal-time came there was something for me.

FRUIT FOUND.

And not only did GOD keep us in that city, but He has set His seal on our ministry, and we have baptised nearly forty believers. This is something to praise GOD for. What we ought to do is to put our trust in GOD, and to let Him work by us and through us.

I hope that there are some here who are thinking of going to China. Be sure that if GOD sends you He will keep you and guide you, and you will never regret the day that you put your foot on China's soil. There are a good many missionaries on this platform who have been to China, and their experiences are varied; but there is not one, I am sure, that will say that he regrets the day that he went to China.

Prayer was offered by Mr. Reginald Radcliffe, after which the "Doxology" was sung.

Alone with God in a Heathen City.

FROM MR. HUDSON BROOMHALL.

HWAI-LUH, *April 15th.*—I must just write a line to-day to let you know how happy I am. My feeling has been "joy unspeakable and full of glory," nothing outward, *only* the consciousness of GOD'S presence and smile, and *surely enough* to cause it. "Lo I am with you alway" is no empty promise, but a realised fact, and I want no other companion if it should mean losing this joy.

My soul is longing after more of GOD and His power in my life. I want to know what real communion with GOD means; reading the life of Thomas Collins always does me good; read it if you have not done so. I am reading it for the fourth time, but I weep for joy over his successes and long to be like him, as though reading it for the first time. I cannot describe the influence it has upon me. To know how to pray is the one longing above all others—this and the salvation of souls. The first most, as a means of bringing about the second. Did you ever notice the connection, "able to save . . . . seeing He ever liveth to make intercession"?

The responsibilities are great—entrusted with the Gospel, and the only one who can do anything for their salvation. Pao-ting Fu 120 miles away, T'ai-yüen 160, and to the south I know not how far is the nearest. Chau-kia k'eo (HONAN) I think is over 400 miles. There are about eighty-five cities south of this untouched by any one, as far as outward things go. No man cares for their souls. These are all this side of the Yellow River. I feel sure were it realised at home that many more would be constrained to come. [*From a private letter.*

ABSTRACT OF CASH ACCOUNT FROM JANUARY 1st to DECEMBER 31st, 1887.

	£ s. d.	£ s. d.	£ s. d.
Balance, General Account		22 18 5	
„ Outfits and Passages Account	6 5 0		
„ Drugs and Surgical Instruments for China	15 4 0		
„ Shanghai House and Land .	1,500 0 0		
„ New Prayer-Meeting Room	446 12 0		
„ Deposits...	400 0 0		
		2,368 1 0	
Receipts acknowledged in "CHINA'S MILLIONS":—			2,390 19 5
General Account,—Donations	16,533 2 0		
Special Accounts,—Donations and Receipts for Sales of Goods ...	12,628 3 2		
Receipts from Publications	790 5 1		
		13,418 8 3	
		29,951 10 3	
Further Receipt (No. 4032)		10 0 0	
Receipts in China, as per China Abstract:—			
Donations	3,332 11 7		
Interest and Exchange	423 9 5		
		3,756 1 0	
			33717 11 3

Dr. SUMMARY of SPECIAL ACCOUNTS. *Cr.*

	£ s. d.		£ s. d.
Balances ...	2,368 1 0	A.	3586 18 10
A. £3,586 18 10		B.	536 14 6
B. 536 14 6		C.	408 6 0
C. 408 6 0		D.	5,333 8 8
D. 5,387 11 0		E*b*.	2,552 11 8
E*b*. 2,493 16 6		G*b*.	790 5 1
G*b*. 790 5 1		H.	75 18 6
H. 75 18 6		I *a*	93 14 3
I*a*. 93 14 3		„ *b*.	21 1 0
„ *b*. 13 6 0		L.	8 2 5
L. 8 2 5		M....	23 15 2
M. 23 15 2		Transfers:	
	13,418 8 3	Deposit ...	400 0 0
		S'hai House and Land	1,500 0 0
		O. Balances..	455 13 2
	£15,786 9 3		£15,786 9 3

	£ s. d.	£ s. d.	£ s. d.
A REMITTANCES TO CHINA (including Special Donations, £3,586 18s. 10d.)...	16,965 15 4		
„ Credits included in "ABSTRACT OF CHINA ACCOUNTS"	3,756 1 0		
B Payments to MISSIONARIES AT HOME (including Special Donations, £536 14s. 6d.) ...	2,358 7 1		
			23,080 3 5
C Board, Lodging, Travelling, and Personal Expenses of CANDIDATES during Training and Probation (including Special Donations, £408 6s. 0d.)...			760 14 0
D OUTFITS and PASSAGE MONEY to China (included in Special Donations, £5,387 11s.)			5,333 8 8
E*a* Rents, Rates, Taxes, Gas, Coal, Water, Mortgage Interest, Repairs, etc.			214 14 5
„ *b* Property Account (including Special Donations, £2,493 16s. 6d.)			2,852 11 8
F Secretaries and Clerks			735 10 10
G*a* "CHINA'S MILLIONS" sent to Donors, and Postage of same			240 0 0
„ *b* Printing, Binding, Woodcuts, etc. "CHINA'S MILLIONS," "DAYS OF BLESSING," "EVANGELISATION OF THE WORLD," "CHINA'S SPIRITUAL NEED AND CLAIMS," and smaller publications (largely recouped by Sales, £790 5s. 1d., Stock in Hand, etc.) ...			1,311 19 4
H PHOTOGRAPHS and MISSIONARY BOXES (including Sales, £75 18s. 6d.)			93 17 2
I*a* STATIONERY and GOODS for Office use, and for Sale to Missionaries (including Sales, £93 14s. 3d.)			237 19 7
„ *b* GOODS and MEDICAL STORES for China (including Special Donations, £13 6s. 0d.) ...			23 4 0
J POSTAGES and TELEGRAMS			105 4 5
K PETTY CASH			13 2 3
L Expenses of MEETINGS—Travelling, Printing, etc. (including Special Donations, £8 2s. 5d.)			372 9 9
M FREIGHT on Goods to China, Carriage of Parcels, etc. (including Receipts, £23 15s. 2d.)			186 17 11
N*a* BANKERS' CHARGES	8 2 4		
„ *b* ANNUITY in consideration of Donations to the Mission	30 0 0		
			38 2 4
O BALANCE, Special Accounts:—			
„ „ Property Account ...	387 16 10		
„ „ Drugs for China ...	7 9 0		
„ „ Outfits and Passages Account	60 7 4		
	455 13 2		
„ „ General Account	52 17 9		
			508 10 11
			£36,108 10 8

£36,108 10 8

We have examined the above Account, with the Books and Vouchers, and the Bank Pass Book, and find it correct.

1, Finsbury Circus, London, E.C.—*28th May*, 1888. *(Signed)* THEODORE JONES, HILL, & VELLACOTT, *Chartered Accountants.*

Disposition of Funds Remitted from England and Donations received in China during 1887.

	Tls. cts.	Tls. cts.
Balances:—		
General and Special	630 38	
Relief Fund	448 93	
		1,079 31
General and Special Accounts:—		
Remittances from England—		
£16,965 15s. 4d. produced at Current Rates of Exchange ...	76,658 40	
*Donations in China	13,330 32	
†Transferred from Exchange and Interest Account	1,578 56	
		91,567 28
Unexpended Funds returned to Account	253 80	
Sales of Stationery, etc., etc. ...	162 98	
		416 78
Relief and Orphanage Account:—		
†Interest on Investments and at Current Account	115 32	
Investments withdrawn	684 50	
		799 82
Tls.		93,863 19

	Tls. cts.	Tls. cts.
General and Special Accounts:—		
Payments to Missionaries—		
For Personal use	49,800 84	
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of Stations and Out-stations of the Mission ... Tls. 26,077 03		
Less Medical Relief 90 00		
	25,987 03	
For Expenses of Boarding Schools ... Tls. 1,584 05		
Less Payments from Relief Fund ... 912 88		
	671 17	
For Houses Accounts	10,577 21	
For Passages to England... ...	1,352 50	
For Purchases and Printing of Books, Stationery, etc., for Training Institutes	797 03	
For Ho-nan Relief	1,260 00	
		90,445 78
Relief and Orphanage Accounts:—		
Support of Children, etc., in Orphanages and Schools, as above ...	912 88	
Medical Relief	90 00	
		1,002 88
Balances:—		
General and Special...	714 81	
Relief and Orphanage Fund ...	245 87	
Ho-nan Relief Fund	1,453 85	
		2,414 53
	Tls.	93,863 19

* LIST OF DONATIONS IN CHINA.

1887.	Rect. No.	Tls. cts.
Mar. 15	A 287 ...	250 00
,, ,,	288 ...	20 00
,, 17	289 ...	6 68
,, 21	290 ...	20 00
,, ,,	291 ...	200 00
April 1	292 ...	37 50
,, 6	293 ...	68 19
,, 11	294 ...	26 25
,, 12	295 ...	104 62
,, ,,	296 ...	12 75
,, ,,	297 ...	27 00
,, 16	298 ...	75 00
,, ,,	299 ...	125 00
May 2	300 ...	20 00
,, ,,	301 ...	8 09
,, 9	302 ...	4 84
,, ,,	303 ...	4 61
Car. ford.	Tls.	1,010 53

1887.	Rect. No.	Tls. cts.
	Brot. ford.	1,010 53
May 9	A 304 ...	49 34
June 1	305 ...	1 93
,, ,,	306 ...	6 72
,, ,,	307 ...	18 94
,, 4	308 ...	93 75
,, ,,	309 ...	461 53
,, ,,	310 ...	4,615 38
,, 27	311 ...	7 50
July 12	312 ...	75 00
,, ,,	313 ...	100 00
,, ,,	314 ...	36 55
,, 20	315 ...	8 25
,, ,,	316 ...	44 00
Aug. 22	317 ...	22 16
Sept. 1	318 ...	20 00
,, ,,	319 ...	6 00
Car. ford.	Tls.	6,577 58

1887.	Rect. No.	Tls. cts.
	Brot. ford.	6,577 58
Sept. 1	A 320 ...	6 72
,, 3	321 ...	4,539 01
,, ,,	322 ...	3 75
,, ,,	323 ...	7 50
,, 12	324 ...	100 00
,, 15	325 ...	256 25
,, 21	326 ...	12 37
,, 22	327 ...	420 00
,, 24	328 ...	4 50
Oct. 4	328*a* ...	29 56
,, ,,	329 ...	54 05
,, 17	329*a* ...	29 63
,, ,,	329*b* ...	32 28
,, ,,	330 ...	15 00
,, 24	330*a* ...	125 00
,, 26	331 ...	15 37
Car. ford.	Tls.	12,208 57

1887.	Rect. No.	Tls. cts.
	Brot. ford.	12,208 57
Oct. 28	A 332 ...	90 00
,, 30	333 ...	119 01
Nov. 1	334 ...	14 42
,, 14	335 ...	92 00
,, 30	335*a*...	36 70
Dec. 1	336 ...	32 00
,, ,,	337 ...	23 57
,, 3	338 ...	462 65
,, 13	339 ...	88 35
,, 21	340 ...	11 25
,, ,,	341 ...	120 00
,, ,,	342 ...	18 75
,, ,,	343 ...	7 50
,, ,,	344 ...	5 55
	Tls.	13,330 32

@ 5s. = £3,332 11s. 7d.

† EXCHANGE AND INTEREST ACCOUNT.

	Tls. cts.	Tls. Cts.
Profits by Exchange	785 69	
Interest	622 70	
Rents	373 03	
Tls.	1,781 42	

	Tls. cts.	Tls. Cts.
Loss by Exchange	1 29	
Interest on Deposits	86 25	
		87 54
Transfer to Gen. and Sp. Ac, as above	1,578 56	
,, Relief Account ,,	115 32	
		‡1,693 88
‡ Tls. 1,693.88 @ 5s. = £423 9s. 5d.	Tls.	1,781 42

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Amounts charged in the "Home Accounts" as remitted to China, and find that they are all duly accounted for.

1, Finsbury Circus, London, E.C.
28*th May*, 1888.

(*Signed*) THEODORE JONES, HILL, & VELLACOTT,
Chartered Accountants.

Extracts from Private Letters.

FROM MISS MARY REED.

MRS. REED has kindly given us the following extracts, desiring that they may call forth prayer for her daughter, who is one of the youngest missionaries; and in the hope that GOD may make them a message to other young people.

AT last we are again on land, and (can it be?) that land is *China*. Yes, we are in China. You can imagine better than I can express to you my feelings on landing in this vast empire. What is in store for me here in China? A veil hides the future; I am glad! I can safely leave it, as you have left me, to the tender care of a loving Father.

We landed here at mid-day, and were met at the wharf by Mr. Stevenson. The spirit that reigns here is most blessed. Such bright, happy faces, which, when you look at, you feel as if you could see right down to their hearts and discern an indescribable peace and joy. Oh, it seems as if GOD has brought us out here to bless us.

Yang-chau, March 31st.—I want to tell you, first, of the wonderful blessing we have been having here. I asked you in my last letter to pray for certain things. And even now the answer has come. These last few days we have had such sights and revelations of our own hearts, that I do not think we shall ever again be likely to put any confidence in ourselves. I have been thinking very much lately about love—the love of JESUS to us, the love of GOD to JESUS, and our love to one another. How wonderful and unselfish JESUS' love to us is, and was. He prayed that the love wherewith the FATHER loved Him might be in us. You would think that the SON would want the first love of the FATHER for Himself alone; but no, He wants us to share in it. It is a wonderful subject, is it not? He was numbered with the transgressors for us; He took our place of guilt, etc. Oh, do we understand the love of JESUS? How dare we, how can we, sin against and grieve such love?

The influence of this home is so helpful and so blessed. Miss Murray is like an elder sister to us all, and the love amongst all the sisters is wonderful, each trying to help the other. Is it not good of the LORD to prepare me for work in China by bringing me to such a home? I prayed so much for His guidance, and has He not gone before? Is it not easy to believe He will guide my next step?

Again, she says: Oh the *curse* of opium, it is awful. Two terribly sad cases have made us realise a little this curse so prevalent amongst the women. Quite close to us here is a horrible den we often pass; the fumes of opium come out from the door so thickly that we can scarcely see the men inside, stretched on beds, drugging themselves with this deadly poison.

We are having a very blessed time of heart, as well as mind preparation for our work. I can only say, JESUS is my all, and He satisfies; my heart is too full to speak, only I know you will like to hear I am blessed as never before.

I am so glad I have been sent out here; when I think of the meetings in London, with sometimes three or four speakers taking part the same evening, and often more on the platform for whom there is no time to speak, I do feel it is a *sin* for so many to be crowded together working in one place, whilst these poor Chinese are simply thirsting for the Gospel. We have no opposition; the people are all very friendly; invite us into their houses, and often come to see us. Within easy distance of this Yang-chau there are large cities lying around with no less than a population of ten millions, and for all these only about three missionaries who can speak the language—these are the only ones to tell of JESUS. Does it not strike you as being very wrong that we should leave the Chinese thus?

Many things happen in this heathen city I should like to write about; how beggars cry themselves blind, and the gongs sound in the huge temple close by; how processions of devil worshippers sweep by, with banging gongs and rattling bells; how little children are sold for opium, and how the whole city lies in the arms of the wicked one! Oh, for the day when the great righteous LORD shall reign here, and every knee shall bow to Him!

Later. We have had a blessed time of fasting and prayer all the morning, in prospect of going forward [to a station about 100 miles north of Yang-chau]. Won't it be splendid going up the canal slowly, and stopping at all the cities to preach the Gospel to those who have never heard it before, and to give gospels and tracts away.

"Speak to the people that they go forward."

To a Mother.

LAST Tuesday we heard of Miss Dawson's going home. How happy for her now! I almost envy her, only I do so long to work for the MASTER down here a little longer. Of course there will be service in heaven that we can render Him, but not the delightful pleasure of telling poor lost sinners of His wonderful love. May He make me instant in season and out of season, for the time is so short. I do want my life to be one song of praise and thanksgiving to Him, for He has done wonderful things for me, whereof I am glad. I must tell you.

About a week ago I was thinking of that command, "Be filled with the SPIRIT," and I asked myself, What is hindering me from being filled? The LORD showed me that it was some tithe money that I was holding back, and He gave me strength there and then to give it up to Him. Then I asked the LORD to fill me, and He brought those words to my mind, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly FATHER give the HOLY SPIRIT to them that *ask* Him." "*Ask*, and it shall be given you." "*Everyone* that *asketh* receiveth." I did ask, and claimed the answer. Praise the LORD, He has filled me with joy and peace ever since, and, I believe, with the HOLY GHOST. "They who believe *do* enter into rest." He has given me such a hungering after His Word, it is like a new book to me. I thank Him for Matt. v. 6, and Ps. lxxxi. 10. I see that I need a daily, hourly filling; yesterday's food will not do for to-day; and this just keeps me looking to JESUS all the time. Oh, I do praise and thank the LORD for all.

"I want to praise with life renewed,
As I never praised before;
With voice and pen, with song and speech,
To praise Thee more and more;
And the gladness and the gratitude
Rejoicingly outpour."

A Retrospect.

BY J. HUDSON TAYLOR.

(Continued from page 64.)

CALLS TO PRAYER are never far to seek, for He who orders our circumstances loves to hear His children's cry. During the whole of the year 1881 GOD was pleased to try our faith, and the last quarter of that year was, so far as home-remittances for general purposes were concerned, perhaps the most trying quarter we have ever known. But GOD raised up friends in China who, knowing nothing of our special need, were His channels of supply. He made our hearts to sing for joy as He emphasised afresh the fact that it was to Him, and not to friends in England, that we must continue to look.

In November, 1881, a number of us met in conference at Wu-ch'ang. The trials of faith with regard to funds were of course talked over, and there was much giving of thanks for the signal ways in which our FATHER had met the need. But a far greater need was really un-met. The reinforcements that latterly had been coming out were altogether insufficient for the growing requirements of the work; and each one of us present felt that we had not been sufficiently definite in prayer for the needed fellow-labourers. It was recognised, however, that we needed Divine guidance and clear light before we *could* pray definitely; so we first spent some time in united prayer for that guidance, and then went over the map of China, province by province and station by station. Representatives of many of these districts were present, and knew well the need; and with a little conference it was easy to note down the number of additional workers desirable for the various posts. When added together we found that the total was no less than seventy. It was at once seen that we could not receive so large a number of new missionaries in one year; our house accommodation was then insufficient, and had the necessary funds been in hand, the renting of fresh mission premises inland is usually tedious and difficult. We thought, however, that within three years we could readily receive this number, and spent the remainder of the afternoon in *asking* for them, and *accepting them* by faith from GOD.

We were glad at heart, as we took tea together, in the assured anticipation of this help; and regretted that our speedy wide dispersion would preclude our uniting together to give thanks for them when they had been given. Happily it was suggested that we should make sure of the thanksgiving meeting by having it before we separated; and a very joyful evening we spent. We prepared an appeal for prayer, and circulated it among the members of the mission for the signatures of those who would undertake to *pray daily* for "the seventy." This appeal, with the fac-simile of seventy-seven signatures, was subsequently printed in CHINA'S MILLIONS. In the appeal, after a reference to the need of China, we pleaded with the churches of GOD at home and abroad—

I. To unite with us in fervent effectual prayer that GOD would thrust forth more labourers into His harvest in connection with every Protestant missionary society on both sides of the Atlantic.

II. To join with our praying band in intreating the LORD of the harvest to thrust forth this "other seventy also" for the CHINA INLAND MISSION.

SEPTEMBER, 1888.

Many responded to this appeal, which the LORD abundantly answered—as a glance at the following list will show. The first mention of the prayer for "the seventy" was given on page 27 of CHINA'S MILLIONS for March, 1882, in a quotation from a letter written by the editor in Wu-ch'ang on November 25th, 1881. The page 28 of the same number gives an account of the departure of the first four of "the seventy," on February 15th, 1882. It may be interesting to append here the names of the *more than seventy* given to us in the three following years.

1882.

1. Mrs. PRUEN.
2. Miss FINDLAY.
3. „ HAYWARD.
4. „ EVANS.
5. Mr. W. MACGREGOR.
6. Dr. EDWARDS.
7. „ WILSON.
8. Miss GROOM.
9. „ STROUD.
10. Mrs. DRAKE.

1883.

11. Miss KEMP.
12. „ F. KEMP.
13. Mrs. JACKSON.
14. Miss GOODMAN.
15. „ L. C. WILLIAMS.
16. „ CARPENTER.
17. „ M. CARPENTER.
18. Mr. F. A. STEVEN.
19. „ F. M. WOOD.
20. „ HENRY DICK.

1883—*continued.*

21. Mr. O. STEVENSON.
22. „ C. H. RENDALL.
23. Mrs. RENDALL.
24. Miss DOWMAN.
25. „ BUTLAND.
26. „ J. BLACK.
27. „ H. BLACK.
28. „ S. MUIR.
29. Mrs. H. SOLTAU.
30. Mr. STURMAN.
31. „ BURNETT.
32. Miss SEED.
33. „ MALPAS.

1884.

34. Mr. LANGMAN.
35. „ T. H. KING.
36. „ WM. KEY.
37. Miss MINCHIN.
38. „ FOWLES.
39. „ WHITCHURCH.
40. Mrs. CHENEY.

1884—*continued.*

41. Mr. WINDSOR.
42. „ HUGHESDON.
43. Miss EMILY BLACK.
44. „ FOSBERY.
45. „ M. WILLIAMS.
46. Mr. C. H. HOGG.
47. „ J. MCMULLAN.
48. „ FINLAYSON.
49. „ SLIMMON.
50. Miss TODD.
51. „ LITTLEJOHN.
52. „ SYMON.
53. „ M. H. TAYLOR.
54. „ MARY BLACK.
55. „ ANNIE TAYLOR.
56. „ BARCLAY.
57. Dr. PARRY.
58. Miss BROMAN.
59. „ BROOMHALL.
60. Mr. H. BROOMHALL.

1884—*continued.*

61. Miss BYRON.
62. „ MATHEWSON.
63. Mr. DUNCAN KAY.
64. „ J. MILLER.
65. „ LAUGHTON.
66. „ S. MCKEE.
67. „ T. HUTTON.
68. „ HOROBIN.
69. „ JOHN REID.
70. „ PHELPS.
71. Miss C. K. MURRAY.
72. „ M. MURRAY.
73. „ MACINTOSH.
74. „ GIBSON.
75. „ MACFARLANE.
76. „ E. WEBB.
77. „ A. DRAKE.
78. „ E. MARSTON.
79. „ J. GRAY.
80. Mr. H. L. NORRIS.

The last of these eighty sailed on December 3rd, 1884; after which GOD gave us in the year 1885 a *further "exceedingly abundantly"* of forty new workers, not a few of whom had applied to us as candidates during the previous year, though, from various circumstances, they sailed later.

Thus did the LORD abundantly answer the prayer for the workers; and He also supplied all needful funds for outfits, passage-money, and support. Far from leaving the older workers more straitened, as some friends feared, they were better supplied than before; while long journeys were taken, and the various extensions needed (viz., the opening of some new stations, and the obtaining of additional premises) were made as required.

Prayer for Ho-nan being answered.

FROM MR. JOHNSTON.

CHAU-KIA-K'EO, *May 7th.*—The Sunday services are very well attended by the converts and some outsiders, while the evangelist usually finds a good audience in the front chapel, where daily preaching is conducted.

We have also had several visitors from the village 133 *li* distant, who came seeking baptism, and are waiting the return of Mr. Coulthard. They are fine, earnest men, and spoke of having conducted regular services (reading the Word and prayer) in their homes for some time. In one village there are said to be three and in the other four believers. Praise the LORD!

Since Mr. Coulthard left I have been thrown more upon my own resources, and so the first Sabbath after his departure I took my first regular Chinese service, and thoroughly enjoyed it. I have also taken up street work, two afternoons in the week, in company with the evangelist, when I take my part in speaking and selling books. This I find splendid practice in the language, and experience in becoming familiar with the people, besides the fact that it is spreading the knowledge of the truth.

The past month has brought us some changes, both losses and gains. Losses in the fact of four of our church members having returned to their homes. They were very bright and intensely real, especially one, the dear fellow of whom we spoke previously, that he intended giving up his business here making fire-crackers, because of its being connected with idolatry. He has done so, and gone to his home near Han-kow, where he intends cultivating his land and preaching the Gospel. We felt his leaving as much as parting with any European Christian brother, but we rejoice that he will be a light for the LORD in his home. His two sons, also Christians, accompanied him.

Our gains have been the arrival of our dear brethren, Mills and Gracie. We are having splendid times of joyous fellowship in work and prayer, and are expecting great blessing.

FROM MR. SLIMMON.

SHE-K'I-TIEN, *April 13th.*—You will be pleased to hear that we are just in the middle of blessing here, which I am sure is the answer to many of the prayers that have been called forth by the Yellow River disaster. I felt sure that this disaster was going to prove a blessing. We have quite a number of men enquirers, most of them fine young fellows.

My heart is filled with praise and joy as I see them gathering night after night to worship GOD with us. We are going through "Pilgrim's Progress" just now, and they are greatly interested, passing remarks freely on the conduct of the different characters.

There are more than thirty enquirers in all, coming more or less regularly to worship, and although I could not say that they are all converted, yet I do believe that the SPIRIT OF GOD is working in each heart, and that they are honest in their desire to know about the true GOD. And, bless His holy Name, He is more willing than even they are, or I am, that they should come to Him. When I think of all He is doing, I cannot help shouting aloud, I am so filled with joy. I wish you would let our praying friends know how GOD is hearing and answering their prayers that they may share my joy and join with me in praising and thanking GOD.

Encouragement in Hu-nan.

FROM MR. DORWARD.

SHA-SHI, *May 7th.*—Since writing my last letter to you I have had a somewhat encouraging visit to Shih-sheo Hien, and Hwa-yong Hien, and several villages and small towns in HU-NAN. At Shih-sheo I stayed several days, and one day, while visiting a temple with Mr. James, we met a man who had read several Christian books and seemed to have grasped a good deal that he had read. He referred to some of the miracles of our LORD JESUS, and knew that the LORD had died as a substitute, but was ignorant for whom He died. I explained the truth more fully to him, and pray that the eyes of his understanding may be opened by the SPIRIT and the truth applied to his heart. There were several other men present, and one who probably heard the Gospel for the first time was particularly interested. I believe there are many men who, by reading the books or by hearing the preaching, know the theory of the Gospel. What is needed is the mighty power of the SPIRIT to convince them of sin and reveal JESUS to their hearts.

I visited Hwa-yong Hien twice; the first time I only stayed one day, and returned to Shih-sheo by a different route, calling at several small places that I visited some winters ago. I then went back to Hwa-yong, and stayed five days. I went through the streets, shop by shop, offering the books for sale. The people were quiet and quite friendly, and I think it might be well to try for a settlement there; but we shall require to be careful and go forward slowly, as the opposition generally comes when the people get to know that we are thinking of a permanent stay among them. If we had a place at Shih-sheo, Hwa-yong could perhaps be visited once a month or so, and the people would in that way gradually get accustomed to our being amongst them. But I feel that, in all work carried on in HU-NAN, we very specially need GOD to go before us to prepare the way and open the door.

Report of the Opium Refuge, Ning-hsia, Kan-suh.

FROM MR. HOROBIN.

FROM *Dec. 21st*, 1887, to *Mar. 21st*, 1888, fifty-four men entered the Refuge, paying 1,500 cash each, which amount is sufficient to keep a Chinaman in food for a month. From the following list you will see that it is not one class alone that have availed themselves of our help:—4 carpenters, 3 tailors, 6 curriers, 5 labourers, 4 bakers, 9 small tradesmen, 1 innkeeper, 1 opium dealer, 3 shoemakers, 1 cabman, 1 paperhanger, 1 blacksmith, 1 Buddhist priest, 1 stonemason, 2 teachers, 1 painter, 1 felt maker, 1 tax gatherer, 3 soldiers, 2 brasiers, 1 butcher, 1 horn maker, 1 dyer. Average age began to smoke, 23 years, youngest began at 11; oldest began at 41, the youngest entered the Refuge at 21; the oldest and the first at 51. On an average each man smokes 2 drs. 2 scr. 20 grs. per day.

One took to it again, and is in for the second time. He came in because his parents were so urgent. Some have asked me to take some of their furniture, that they might come in. One old lady gave 1,000 cash and her silver hair-pin that her son might come in. One man that I was almost afraid to take in, because of his bad character, has professed to be converted, also his chums, and I have no reason to doubt them. They have attended very regularly since they went out; they pray, and seem fully decided. I believe several are really born again, and all have prayed.

The cries of the men often startle me from my slumbers, as I do not sleep very soundly. Two men fell down and fainted through excessive pain, each in the night, when they seem to suffer the most. In each case I happened to hear them, and was able to give immediate help. One of them was a young man aged twenty-one years, who had smoked since he was eleven years old. For some time life seemed extinct, but the LORD graciously restored him.

I do thank GOD for the beginning. He has been with us, and will still lead on. I feel convinced that if refuge work is followed up daily, with personal dealing, much fruit will be the result. We have had meetings with them morning and night, as they have been able to assemble, and the LORD has always been present. This work has given us a good introduction to the hearts of the Ning-hsia people, of whom many, I believe, will be led to rejoice in JESUS as their personal SAVIOUR.

I have, during these few months, been led to see my need of being better qualified to deal with the various ailments; and as there is not medicine sufficient to take in another set, I am closing earlier than I originally intended had it been to hand. I now purpose going to T'ai-yuen Fu to receive instructions from Dr. Edwards. I do praise GOD that up to date all has gone well, notwithstanding deficiency in experience and medicine.

The First Baptism in Si-ning, Kan-suh.

FROM MR. LAUGHTON.

SI-NING, *March 20th.*—You will be sorry to hear that the enquirers have some of them grown cold. The new year's temptations seem to have been too much for them. I think that the profession of one was with a view to employment, but I really believe that there was a work of grace in Mr. Wang's heart, and that the fear of man has been a snare to him. We continue to pray that the LORD may bring him out fully for Himself.

There is a SI-CHUEN man who attends regularly, who has been in connection with the Roman Catholics. Shortly after our arrival he came to see us, and said he had been warned against any one in connection with us; however he sat down and listened to what I then told him. I lent him a book on the differences between the Roman Catholics and ourselves, and he returned in a few days wanting to know more, and took a New Testament. Since then he has continued to attend our services on the LORD'S Day. About two months ago, he said, "When I attended the Roman Catholic church, I knew much about the Pope, the priests, and the church; but since coming here, I have learnt to know and love the LORD." Since then he has brought his Roman Catholic book, and has asked for baptism. We are waiting upon the LORD for guidance about him; I really think he is true.

April 19th.—You will, I am sure, be glad to hear that we baptised the man I wrote you about in my last, on April 1st. I really am very well pleased with him, he seems so full of life. There was still ice in the river, so I asked him if he was not afraid of the cold, for he was not very well at the time. "Oh no," he said, "the LORD will keep and help me." Afterwards he told our boy, "I feel so light and happy now." May the LORD continue to bless, and keep, and teach him, so that he may grow in grace day by day.

Baptisms at Ning-hai, Shan-tung.

FROM MR. JUDD.

NING-HAI, *May 17th.*—We are evidently gaining favour with the people generally. On April 3rd three men were baptised; one was our school-teacher, who was converted last year; another, his father who was on a visit here, and has now gone back to his farm; the third, a man named Ma, who has been a believer some years, and has been staying here for a time only.

Recently my teacher's wife was accompanied here by her brother-in-law, who remained only two days. At one evening meeting his brother, my teacher, broke down in prayer, sobbing aloud, for the conversion of his relatives. His younger brother being present, was evidently moved. The elder one went out immediately the meeting was over, evidently with his heart too full to speak. I asked the younger one if he would not like to trust JESUS and be saved. He said he would. We knelt down together, he with tears in his eyes, and he prayed, I suppose for the first time in his life, and I believe the LORD saved him. We were sorry he was obliged to return next morning to his home, about 70 miles from here. This is the fourth of that family who has trusted the SAVIOUR since we came here, and we are expecting more of them to be saved soon, if we only keep believing, and do not let Satan get in among us. The LORD keeps us.

I had a letter recently from my school-teacher's father, lately baptised, and he says he gets persecuted, but then he opens the New Testament, and always gets joy and comfort from that. One always finds that Satan makes desperate efforts to hinder or drag back new converts. We must pray for them.

On Wednesday morning about nine o'clock I was sent for to the magistrate's house, to see if anything could be done to restore a poor slave girl of the T'ai-t'ai's, who had attempted suicide by swallowing opium. The case was a very difficult one. The poor girl had been up all night without food, and had taken opium in spirits before daylight. I was there all day until six p.m., and had good times for speaking with several of the officers, and with both the wives of the magistrate about the LORD JESUS. The two ladies were much interested, and asked some intelligent questions, especially the second wife. I trust the LORD will lead them to Himself.

We are thankful to have been joined by our brother, Mr. Finlayson, a few days ago. I hope that his coming will give us more than double the benefit of working alone.

I cannot tell you how we feel for the intense poverty of this place—not professional beggars, they go to the busier places, but widows with children, and numbers of women whose husbands have gone to Kwang-tung, and left wife and family to struggle on. A woman in this neighbourhood can seldom earn over forty or fifty cash (twopence per day) to keep herself and children. We are giving away about twenty cakes daily to poor widows, and families whose husbands have forsaken them. We only give one to each adult, and this would be enough for about half of one of our boy's breakfasts. We have not seen such a state of poverty anywhere before. The poor people wait often one or two hours to get this cake of meal. Some few of them have, we believe, really received the LORD JESUS CHRIST as their SAVIOUR. Please do pray for us, that we may be able to show them what CHRIST'S religion is.

Baptism of Schoolgirls at Shao-hing, Cheh-kiang.

FROM MISS MEADOWS.

SHAO-HING, *May 21st.*—Father suggested my writing to you of the baptism of five of the school-girls, which took place on April 29th. Last November they wrote me saying, "They were now disciples of JESUS, would I pray for them, would I help them where they did not understand, and would I forgive them for all their disobedience and bad behaviour?" After a few days father and the pastor examined them for baptism. With

all of them it was the sense of sin, and the thought of what they would do if they were called suddenly out of this life, that decided them for CHRIST. They were all accepted, but their baptism was deferred. On April 28th they were again questioned, and found to be as decided as ever, so the next day they were baptised. It was a wet day, but the very heavy rain held off during the baptism.

Perhaps you would like to know their names and ages. 1. En-sih, age 18. She is an orphan, and was picked up in the streets of Fung-hwa. Mrs. Crombie had her taken care of, and when she went home had her sent here. 2. Ah-gying, age 17. She is the daughter of Siao-mao, a shoemaker, who was formerly a deacon in our church. He died a few years ago. 3. Sui-tsing, age 15. She is a daughter of one of the Shing-hien members, Foh-sung by name; before he died he was a colporteur of the British and Foreign Bible Society. 4. Loh-ih, age 15. She is the third child and second daughter of our pastor here. She is of a weak constitution, but when well is a merry little thing. 5. Ha-sin, age 14. She is also the daughter of a Shing-hien member who died some time ago. Her mother, who is not a Christian, is married again to an outsider. If she goes home for her holidays she will find it hard to let her light shine, but we hope she will be enabled to stand firm.

I should like to see the five more out and out for CHRIST, and not so fearful of man. It is my prayer that they may "abide" in Him, and "bring forth much fruit." Will you pray for them, that they may let their light shine, and thus bring glory to their FATHER in heaven? And will you pray for me, that I may have wisdom given me to teach them aright. There are only six unsaved, and they seem very careless about their soul's salvation. I am praying that, if it is GOD'S will, they may all be brought in this year.

Baptisms in the Wun-chau District, Chek-kiang.

FROM MR. GRIERSON.

WUN-CHAU, *May 16th.*—You will be glad to know that Miss Judd, my wife, and I had a happy time at Bing-yae. We spent four days there. On Sunday the chapel was crowded, morning, afternoon, and night. In the afternoon Miss Judd and my dear wife had a women's meeting. There is a glorious prospect of work before us in Bing-yae.

Just before we left for Kin-hwa four were baptised from Bing-yae, and one from Wun-chau, all most promising and bright cases. We are going to Dong-ling this Sunday (D.V.), where there are one or two to be baptised.

Last Sunday we had a splendid time: the large chapel was crowded, and there were so many women present we hardly knew where to seat them. Three persons were received into the church by baptism; one, an old man nearly eighty, had a most refreshing savour of CHRIST about him. It did our hearts good to listen to his testimony. Another was a woman who has believed for five years; she lives a long way off, and has endured much for the Gospel. She is the only witness for GOD in her village. Her son, who formerly was much opposed to the Gospel, is now inquiring the way of salvation.

Tidings from T'ai-yuen, Shan-si.

FROM MRS. EDWARDS.

OUR New Year's meetings were a season of real blessing to, I believe, every missionary in the city; certainly we have never before been so closely knit together in the bonds of the Gospel, and those bonds were drawn, if possible, still closer by the trial through which we were shortly afterwards called to pass. To the end of our lives we shall treasure the recollection of the self-sacrificing devotion of the members of the Baptist Missionary Society, of Mr. Adamson, and of the dear sisters of our own Mission. Mr. Orr Ewing and Dr. Stewart, too, caught the fever in attending upon us. It was very remarkable that none of the Baptist Missionary Society took it, was it not? The only explanation I can see is that it was a special mercy of GOD that preserved them in health, for we all live, both as regards houses and food, very much on a par.

Last week we removed to our new premises, but the work has still to be chiefly carried on at the old quarters, as the chapel, dispensary, and male in-patients' premises are not ready yet. The women we shall probably get over here next week. Last week there were five women breaking off opium. Mrs. Terry has been very diligent in her ministrations to them. She bears her great sorrow so bravely. I am glad to say she has now recovered from her illness, though she is not very strong yet.

A little girl here now is a sad instance of the horrible cruelty with which children are sometimes treated. She was one of the two little children who, at the time the school was broken up and the children distributed, fell to our share. Hsin-hsiang was about six years old, and her father, who did not care to keep her, because her right arm is paralysed and deformed, yet would not give her up except for money, which on principle we refused to give. She therefore went home about a year ago to her village. I can see her bright, laughing face now, as she trotted off in her neat blue dress and pinafore, full of joy in the anticipation of seeing her mother—a kind one, I believe—and all unconscious of the troubles before her. A sad contrast she presented when carried in yesterday, maimed, sorrowful, and in a filthy condition. It seems her father gave or sold her for a daughter-in-law, but the mother-in-law presently brought her back, and then they sold her for 18,000 cash to a mandarin's lady. In her house every one ill-treated her. Her poor feet were frost-bitten, and afterwards they were beaten.

After this you will not be surprised to hear that she could not walk, so they sent her to the beggars' asylum, from which she was taken by a one-eyed, witch-like old woman, who brought her to us to see if she could be cured. On examining her Dr. Edwards found one foot had disappeared, probably from mortification, and the toes of the other were falling off. Under Mrs. Terry's superintendence and with U-ta-sao's help she was shaved, bathed, clad in clean clothes, and put to bed, where she seemed very happy; though she had at first cried to go home with the old woman, who by the way told us that Hsin-hsiang had been teaching the children in the court, "JESUS loves me." The woman's object in taking her

was to use her in begging. We hope to keep possession of her, as the beggars' asylum is under the supervision of the Tao-tai, who is very friendly to us, his son frequently calling here for one reason or another, the last time to borrow Dr. Edwards' camera.

I am grieved to tell you that several members have backslidden, and others who seemed not far from the kingdom apparently take no interest in spiritual things now. The enemy is certainly doing his best to cast us down, but the CAPTAIN of our Salvation will not suffer defeat, and even His weakest follower may triumph in Him; seeing that we may, we will.

We have had such a nice Chinese prayer-meeting this afternoon. I have not felt the presence of GOD so manifest for many weeks. Dr. Edwards spoke on the sins and backslidings which hindered GOD'S blessing from coming on the church, and the need for every one of us to examine ourselves and seek the cleansing, sanctifying power of the blood.

Mrs. Terry has, I think, decided to fall in with Mr. Bagnall's suggestion to accompany him and Mrs. B. to P'ing-yang next week. We shall be sorry to lose her, but feel that she is right in her decision, T'ai-yüen being so much better supplied with lady-workers than P'ing-yang.

Persecution and Success in South Shan-si.

FROM MR. HOSTE.

HUNG-T'UNG, *March 25th.*—Just after I wrote to you a persecution began in the village five miles to the S.E. Two of our members were seized, bound, and hung up in the temple. I received news of this at 9 p.m. After about two hours at the Yamen I succeeded in getting a warrant and two policemen, but the villagers took the two policemen to a neighbouring house, and supplied them with food and opium, and in this way prevailed on them to postpone any action towards liberating our two brethren. I went to the temple later on, but was unable to enter. Since then, the case has come on in the Yamen and been given against us, the magistrate saying we must pay the idol taxes like any one else. I was away when the case was heard, so they were unable to take it on to the Fu till I had returned.

The following week I was at Hung-t'ung and was able to visit three villages, 10, 20, and 30 *li* from here respectively. At the first a poor woman had drunk opium; she is now recovered, thank GOD. My journey round the Chao-ch'eng and Fen-hsi districts was a time of real refreshment and rest. I do relish the exercise of walking over the hills in the lovely spring air, and then the kindly, respectful welcome and homely service and chat over GOD'S word is a delightful change from the friction of unreasonable and untractable dear fellows who beset one so at times, when at Hung-t'ung, with grievances and schemes of their own for doing work, which are clearly frivolous and perverse. How one does need to remember that one is their debtor. I got nice gatherings at the places where I stopped every evening.

At present the brethren at the scene of the persecution are unable to worship in the chapel on Sundays, as two men mount guard over the chapel doors with swords and prevent the worshippers entering. One is reminded of the guard which Satan set to watch the grave at Arimathæa, and I doubt not the LORD will in His own way cause these two men to go. At present we are powerless, as the case was given against us at the Yamen. Meanwhile the word of GOD is not bound.

The LORD has at length given us a place at Chao-ch'eng Hien, after a considerable amount of friction from various causes. We had all thought that for the present the idea of a place there must be given up, as no one with suitable premises would let them, and our money was not enough to buy or lease, as this latter course would cost £30 odd, which we could not spare. Well, Mr. and Mrs. Hsi were returning in their cart from Hoh-chau about a month ago, and on starting had forgotten to take any money for their midday meal and for feeding the animals. However, on reaching Chao-ch'eng, Mr. Hsi went to see a sick man, and this latter took them all in, and gave forage for the animals. As Mr. Hsi was in this man's house who should come in but the landlord of some premises which were admirably suited to our purpose, whom we had been vainly trying to persuade to let the place to us; he had obstinately refused to do anything but sell or lease. Now, however, he had a sickness, and Mr. Hsi prescribed for him, and then they sat down and had some conversation, the upshot of which was that the gentleman expressed his willingness to let us have the place for about £5 a year. Wasn't this good of the LORD?

April 9th.—After prayers I walked out to village 25 *li* off to the south, and took down and destroyed the idols of two families, the heads of whom had broken off opium here. Praise GOD.

April 13th.—China is now open to the Gospel. This region is so, not only in the sense that we foreigners can live here, but in a much deeper sense, namely, that owing to the presence and working of the HOLY SPIRIT, in answer to the prayers of the church for some years past, the public mind is to a vast extent freed from the suspicion and dislike to foreigners which used to exist so powerfully. . . . . I cannot help wishing that the church at home would pray almost more for those who are out here, that they may fulfil the ministry they have received, than for fresh numbers. Both are deeply needed; and the grace which gives a hundred workers can keep them too.

Joyful Service.

FROM MISS REUTER.

HOH-CHAU, *March 22nd.*—Miss Jakobsen and myself started for Hiao-i on Tuesday. It was a pleasure to see our dear sisters Miss Whitchurch and Miss Seed; they are so happy. We went to a village on Wednesday where the idols of one family were burnt in the sight of all the people. We had two meetings there, at one of which an old woman, the mother of the man who had burnt his idols, testified. In the afternoon the first out-door meeting was held in the yard. Many people came, and listened for ever so long, notwithstanding the unusually cold weather.

We went to the villages in the morning, and had the open-air service in the afternoon the last three days of the week. Crowds of women came to visit. Their dialect is different from ours, but we get on with them. The people at Hiao-i seem very nice, not so poor and

wretched as our people here ; but I love Hoh-chau. Our sisters are working with both hands. It did one good to see their zeal and faithfulness in using what they know of the language. Pastor Ch'u was at Hiao-i. It was so nice to meet him. He seems to be one of GOD'S chosen ones.

WAITING FOR HIRE.

We left on Tuesday morning, stayed the night at Ling-shih, and went to the refuge on a short visit. Praise GOD, here were these native brethren all by themselves having worship. We came in and they went on with their worship. The young man who led it belongs to Hoh-chau. I felt almost certain that he was not able to lead a meeting, but my mouth was shut as I heard him explain the parable of the lost sheep. It was most touching to hear him describe the poor stray sheep and apply it to the patients who listened. There are eight now in the refuge. There was again the cry, "Can't you come and begin work for the women, they are asking for you." Oh, if I had a hundred lives, I would use them all for the salvation of souls ! We met Mr. Hoste on the road. He was off to Ling-shih. It was such joy to be back again, finding dear brave Miss Burroughes and all the dear natives at peace. Praise the LORD !

March 23rd.—Went out visiting to-day. Miss Burroughes came with me. Outside was a fair, and in the temple a theatre. A great many people were gathered, so we used the opportunity of preaching. One old man, a B.A., seemed intensely interested. My teacher spoke first, and when he stopped the old man said, "Speak, speak." After I had spoken he repeated, "He, one man died for the whole world." He then went away, looking as if he had got what he wanted. May the LORD speak to him to-night.

A CHINA-WOMAN'S ZEAL.

March 28th.—A woman came here in a cart on Saturday, asking us to go to her village to see a sick man ; she thought he was possessed, he spoke so strangely. I told her I had no medicine, and the people always wanted that. "No," she said, "we want you to pray." She is a Christian, and so she knelt down at once and asked GOD to move my heart to go, that the poor man might be saved. I felt clearly the LORD telling me to go, so off we went. The village is 20 *li* from here. The sick man was delirious with fever. We told them first of their sin in worshipping idols, and asked them to destroy them. They were willing, and we burned them in the yard before the people. After a few words to those who had gathered, we laid hands on the man (my teacher came with us) and prayed for him. The next day a Christian told me he was better in the evening. The woman who fetched us is considered a stupid old woman, but I think it is worth knowing that she fasted that day and came 20 *li* to fetch us, not for a relative but for a neighbour.

It was sad to hear coming home that our boy had been fighting. One of our neighbours wanted money of him, which he had no right to claim, and this caused the fight. He is accused at the Ya-men ; it is a matter for prayer here now. Oh that we and our Christians might learn the meekness of JESUS.

Sunday was a blessed day. Not many to the out-door service, but I have seldom so felt the SPIRIT'S working.

A boy came on Monday bitten by a mad dog. He was very frightened ; when I had bandaged up his arm I said we should pray. He looked round the room as to see if there were any tablet to heaven and earth, and finding none he knelt down in the middle of the room, and began unasked to pray to GOD. Poor little boy, he lost his mother a few days ago.

On Monday Miss Jakobsen and I went to see the widow of a mandarin. She is so fond of us, dear old lady ; but she is very deaf when we speak of the heavenly things. The wind was rather cold that day, so I suppose I got a chill. I have had to keep in bed from yesterday afternoon till to-day. It has been aside with JESUS, Hallelujah ! Our boy confessed his sin before us all at the meeting to-night. May he be really healed of his temper.

NATIVE HELPERS SET APART.

Our dear cook will leave us to-morrow. We do not think it right to keep him here when there is such a need of faithful workers, so we suggested to Mr. Hsi that if he had any post for him we were willing to give him up for GOD'S work. Pastor Hsi was very glad of the offer, and it was decided he should go to a station where an opium refuge is already opened. His wife, who has been with me will go to Hung-t'ung to stay with Mrs. Hsi, to learn how to manage a refuge, so that she can work together with her husband afterwards. She has been crying much at the thought of leaving, poor thing ; she has known so little of love in her life, and she just seeks to love and be loved. She always told me that she felt I was her sister, and that she could never leave me. But when the LORD'S call comes, He also gives the help to take up the cross and follow Him.

April 4th.—The goodness of the LORD is sometimes so overwhelming that it makes one fall in the dust before Him and cry out, "Oh, how good Thou art !" So it is to-night. Praise to my precious SAVIOUR who knows so well when to lift up and when to make low. Our dear cook and his wife left us on Saturday. Oh, what a morning ! Just fancy people saying the Chinese have no feeling ; and others finding it difficult to love them ! We met for prayer in the morning, only the Christians. After a hymn and a few words from our dear pastor, Hsi, he laid hands on our cook, according to the old apostolic rule. My teacher, who is an elder now, came forward and asked to be laid hands on too, and prayed for. He knelt down, and Pastor Hsi prayed so beautifully that one cannot easily forget it. My dear old teacher cried aloud; it seemed to me he must be fighting a great fight ; and so he was. Standing up he told us he would no more receive money as wages, but would work with us for the LORD. I felt blessedly happy. It was all hallelujah within. Now the parting came, one felt as if a brother and sister had left, and every one showed they felt it. Seeing the one going to a work where trials will meet him in many ways, giving up his wages, and the other staying to work with us, and also giving up his wages — surely seeing these two servants of GOD we felt "It is a new thing ;" our prayers for "a new thing" are answered. When we three sisters were on our knees afterwards we could but praise and thank and confess our utter unworthiness. It came so clearly to us that blessing would follow.

THE STORY OF MR. CH'IEN.

It is late, but I must write down what the LORD has done for us. An elderly gentleman has been several times to the open-air meetings and listened very attentively. Yesterday he really gave testimony before the people, telling them how true this our doctrine was. This morning he came to see Mr. Hsi, because he wanted to believe in JESUS who would save him from hell. He wished to see us, so Pastor Hsi led him in. I was struck with the way in which he spoke of his sin : "Whether I eat or drink I am sinning ; every word in my mouth, every action is sin. I know I should go to hell, but, believing in JESUS, I can escape it." He told us his story. He has been in six provinces of China, has heard the doctrine in Shanghai, T'ai-yüen, and P'ing-yang. Being in business in SHAN-TUNG, he had heard the doctrine there also. I believe it was in Tung-chau he fell ill with fever when some foreigners saved his life, which he could never forget. When we came to Hoh-chau his hope was to hear of this doctrine, but outsiders prevented him, saying he was an old man and we young, and also that we did not receive poor people. Well, we began the outdoor meetings, and then he could come. "Mr. Hsi spoke, and his words sank into my heart," he said. He has come again and again, and got so convinced of the truth that he dared not put up new idols on New Year's Day. He has been a zealous worshipper of Buddha for eighteen years. I asked him what his opinion was about the worship of idols, if it was sin. He said, "I know they are all false, and whenever you like to come to my home we will take them all down. I want to walk in the light." He got some books, and asked if he might fetch us to his house to-morrow. He is fifty-eight years of age.

His home is very nice. There are some women in the same yard wishing to hear of JESUS. It is astonishing to hear the knowledge he has already. He told how that his wife's hands were very much swollen one day, and that he taught her to pray, and they both together asked GOD to heal her, and that she was healed. He himself was unwell, and could not sleep, but after praying he was all right. This he told us in the most simple, natural way. Some women came in, and, after some conversation, he took down his paper idols, and will, by GOD'S help, come to us to-morrow and bring his

TABLETS TO BE BURNT.

As we were talking he said, "I have got something more here," and, lifting a door to a shrine, I saw two dressed dolls sitting inside. "That's my father and my mother," he said ; "I will bring them also." I had to promise the women in that yard to come again and teach them more. As we knelt down to pray, the old man asked GOD to help him to break off his opium-smoking and to forgive him his sins. Leaving his house, we were almost forced into another. The son in this family is in the *Ya-men*, and comes very often to our outdoor meetings.

It was a great joy to us when dear Miss Kerr came yesterday. We only regret that she must leave to-morrow, but it is all for JESUS, both parting and meeting.

Friday, April 6th.—Hallelujah ! the old man came to-night, bringing his ancestral tablets and the wooden case for the gods. It is most astonishing how the SPIRIT leads him. He spoke much about baptism when we were there the first time, and it was both touching and amusing to hear him say to-night that he had

BAPTIZED HIMSELF

before coming here. He had undergone such a thorough washing, certainly uncommon to a Chinaman, because he was going before GOD to give up his idols. All he brought was burnt on the kitchen fire ; our new cook, converted a few months ago, and a chief opposer before, did that work. We all, on our knees, thanked GOD. The old man said, "Formerly I spoke false, untrue words, because I did not know any better, but now I dare not, *I dare not.*" O LORD, thou art so good unto us !

In visiting to-day, it made our hearts glad to see how very anxious one woman was to learn to pray—she kept on repeating the words time after time. A widow in the

same yard asked us into her house. I could not help thinking of the first time I saw her, when she was very much frightened at us; we had then just arrived.

April 11th.—Mr. Ch'ien, the old man, came on Saturday to break off opium. He is one of the most attentive listeners at worship.

Goodness and Mercy.

FROM MISS C. P. CLARK.

YANG-CHAU, *May 8th.*— I need not go over the things that have happened with us during the weeks since I wrote last, for I know you have had from others full particulars of the blessed time we had in connection with dear Miss Dawson's removal and the scattering of our large family. These are the two things that stand out most, and we feel it was so wisely and graciously arranged that the one came before the other; for no one could have been in the sick room during the last two days that our sister was with us without having faith strengthened for whatever might come in the future, and I am sure those who were going forward felt it to be so. We all seemed to be taken almost inside the Golden Gates.

Never before did so many set out at one time for work in the distant provinces as when the Han and Yang-tsi parties started, and oh! with what joy and confidence in the LORD they went! This is

A GLORIOUS YEAR FOR CHINA.

The entering on definite work of so many of the Hundred makes us realise what blessed times we shall have soon, and how much more quickly the way of the LORD is going to be prepared than it has been in the past. We do rejoice that the dear new workers are what they are. May we all be kept self-emptied and low down, as well as full of expectation from the LORD; then more and more shall we prove that

"Those who fully trust Him
Find Him wholly true."

We have had letters full of praise from the travellers. Our GOD has gone before them preparing the way, and is keeping them peaceful and happy in Himself. We have also had grand news from those who left us last for Ts'ing-kiang-pu and An-tong. You know, do you not, that Misses McFarlane, Mackee, Guinness, and Reed have gone up the Canal to these places? I was to have made one of the party, but a bad cold coming on a few days before the time for starting, made our FATHER'S will for me quite clear, and I rejoice in His loving guidance, much as I was looking forward to being more completely among the women for a time. I have now to thank Him for making me as well as I was before, which means that I have had some delightful times in homes which the light had never entered before, and some equally happy hours with earnest listeners in this house, besides more or less study most days. Is not this a marked answer to prayer? Some of the other dear sisters who have only been out a few months are able to help in the work quite nicely, and we are so thankful that there is a prospect of their remaining in Yang-chau, the need is so great. "Of the increase of His government and of peace there shall be no end. . . . from henceforth even for ever."

Our Great Needs.

FROM THE REV. W. W. CASSELS.

PAO-NING, *April 15th.*—Notwithstanding our feebleness and often failure, which we deeply lament, our FATHER has given us continual and blessed encouragement in this place, and there are not a few men, and I may say women too, in whom there is an evident working of the HOLY SPIRIT.

But oh! we want much greater things than any we have yet any trace of. And, praise GOD, He is able and willing to do much greater things. If we are reaching with the glorious Gospel a certain number in Pao-ning, how many there are utterly unreached! In this city of some 40,000 people, how many thousands are unreached as yet! and what shall we say of the masses in the cities, towns, and villages all round!

So we want power and wisdom to reach these. But, more than this, we want great converting power to come upon those whom we do reach, that they may not only hear, but also believe. And, perhaps even more, we want consecrating and sanctifying grace to be poured out upon those who are believing, that they may become true, single-hearted witnesses for GOD. How one's heart goes out for them! and indeed the LORD does seem to be beginning to work in this direction.

But, having said this, one feels that, after all, the great need is in ourselves. We are to be ensamples to the flock. We are to be the handers on of power and blessing. So, while stirring up GOD'S people to pray for the outpouring of His SPIRIT upon the unconverted heathen and on the native Christians, how much need there is to entreat them to pray for us, His messengers and the bearers of the bread of life.

We are so thankful to hear from Mr. Stevenson that three sisters are coming to reinforce us here.

We have begun opium-curing work on the lines which proved so successful in SHAN-SI, and the LORD is blessing the work here too.

Mr. Beauchamp will have himself written to tell you how blessedly the LORD has refreshed him lately. I am so thankful to have him here. The LORD has enabled us to work together with remarkable harmony and love. Our dear brother is doing a splendid work, and I am sure he is being led of GOD in undertaking to work the out-districts as he is doing. He is away just now.

April 20th.—Mr. Hope Gill arrived two days ago, very bright and having had very good times. Praise GOD! He has a very kind way of speaking to the natives, which I covet earnestly. He will return in a week to Pa-chau to prepare for Mr. and Mrs. A. P. Turner.

Reports from the Fung-hwa District, Cheh-kiang.

FROM MR. WILLIAMSON.

FUNG-HWA, *May 24th.*—I have just returned from visiting some of the out-stations. At Si-tin a young man has been baptised, and we have hopes of his wife and of several others. I spent about a week at Ning-hai. We had a full attendance of the native helpers at our half-yearly meeting and a profitable time.

A preaching room has been rented on the street leading to the south gate, where they get considerable numbers of the country people, especially on market days. Mr. Harrison is well, and is a painstaking student.

Mr. Væn and I spent a week at Tien-tai, where there are several enquirers. Here at Fung-hwa we have a few enquirers, and five at a village 5 *li* distant. Two women were recently received at Ning-po. Old Mrs. Tsiu still keeps active, but her sight is getting very dim.

FROM MRS. WILLIAMSON.

MAY *9th.*—The Sunday before my husband left home, two women were received who live in a village about 10 *li* to the east. Last year the elder one, about forty, lost her husband and several members of her family by cholera, and being now alone she is free to please herself. The other is the daughter of one of our female members in the city, and had often heard the old old story, but last summer she had cholera, and Mr. Væn sent her medicine, which in answer to prayer had the desired effect. Since her recovery, she has been earnest to learn more of JESUS, but her husband and her father are much opposed to her coming to us. Since she was baptised, her husband has threatened to leave her and their four children to shift for themselves if she goes to the foreigners again. She came one very wet day, leaving her eldest girl, about thirteen, to prepare the father's dinner, but the child neglected to do so, and when he came in from the field wet and hungry, and there was nothing ready for him, he went into a passion, and took a piece of cloth his wife had been making, and after partly destroying it, threw it out in the rain. When she reached home, she found him very sulky, and he told her he would certainly desert her if she ever went again. As he did once leave her after quarrelling with his mother, she is afraid that he will carry out his threat. All we can do is to pray that her faith may not fail. Her mother has also suffered a good deal of persecution from her husband. May both husbands be brought to the LORD.

At a village 5 *li* to the south, where service is held every Sabbath afternoon in the house of a member there, who is a widow, there are five hopeful enquirers.

A few Sabbaths ago it was very wet, and an old woman who was baptised about two years ago, was preparing to come to the service. Her daughter-in-law tried to persuade her not to go out in such weather, but the old lady told her that when she worshipped idols nothing was allowed to prevent her going to the temples, and nothing now should keep her from worshipping the true GOD in His own place of worship on Sabbath days. I was surprised to see her that day, for the rain was pouring down, but she looked so bright when she told us what she had said to her daughter-in-law.

Brief Extracts.

Shen-si Province.

FROM MR. BOTHAM.

Han-chung, April 3rd.—"I have just arrived here from Ts'in-chau and Lan-chau, *en route* for work in the north of SHEN-SI, to try to open one of the large centres there.

"I greatly enjoyed my visit to Lan-chau, and had many opportunities of speaking for the LORD on the way. The KAN-SUH people, as I have seen them, delight to be friendly, and I have never had the joy of getting so near to the people as while in that province.

"The Ts'in-chau work was in a most prosperous state when I left. The Thursday evening class is well attended, generally there are over twenty men and boys."

FROM MR. PEARSE.

Cheng-ku, April 6th.—"Since our hall has been opened we have had large audiences daily. I am selling many calendars and parable sheets, with all of which I give tracts, besides some books, which go to country places all round us. The number of country people who come in daily and listen to the truth is splendid, and I am hoping for great things. I am so glad to be amongst the people, and to be able to be one with them as much as we are."

FROM MR. HUNTLEY.

Gan-k'ing, May 10th—"I have been in China now nearly six months, during which time I have been very happy. I do thank GOD that ever I came to Gan-k'ing, and that I have had the beneficial advice and kindly help of Mr. and Mrs. Baller, and also of Mr. and Mrs. Wood. They have done everything for our external comfort, as well as for our spiritual welfare. The society of so many loving brethren, too, has been more helpful than I can express.

"A question on my mind while on the passage out is now satisfactorily settled. It was, Could I love the Chinese? I felt that if I could not love them from my heart I should never have success in any work.

"Mr. Stevenson has paid us a visit, and has appointed fifteen of us to different stations. Messrs. Redfern, Bland, and I are to go to SHEN-SI. The stations in which we shall be located are not yet decided upon; this will be something for us to pray about on the way up the Han. We start on Monday next, the 14th inst., and, save a servant, shall have no escort. I think it is grand to depend thus upon GOD.

"They have had trouble in Han-chung lately. Pray that we may be made a blessing to our friends in that station when we arrive there, and that it may please the LORD to open up new cities for us to enter, in which we may unfold the blood-stained banner of the Cross. Pray also that we may be faithful in every little detail in the commencement of our work, so that ere long the LORD may entrust us with living souls to feed upon the living Word."

Shan-si Province.

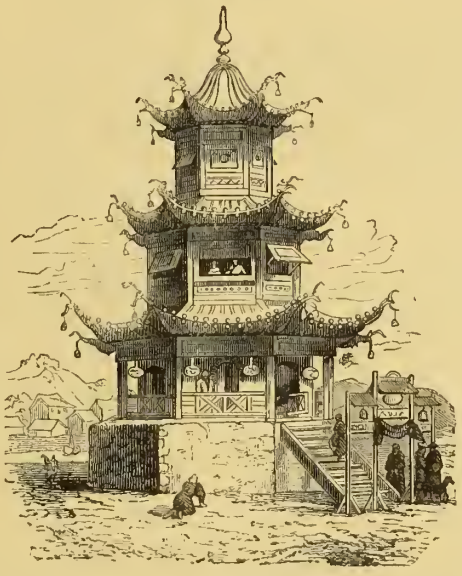
FROM MR. T. H. KING.

Ta-t'ung, April 3rd.—"You will be glad to know that the outlook is very hopeful. I generally get a good attentive audience in the street, and there seems such a nice feeling among the people that it is quite a pleasure to talk to them. This was not the case two years ago. I always have outsiders in to worship. Yesterday we had six.

"I have just made the acquaintance of an old man, 91 years of age. He married his fifth wife when he was 86. He is very hale and hearty, reads without glasses, and has good teeth. He has a good head knowledge of the Gospel, and has been to worship twice, bringing others with him. He wears a yellow coat and peacock feathers. Probably very few congregations have such a distinguished visitor. Do pray that he may decide to follow JESUS. If he does, it will give the work a good start, as he is a man of great influence. He seems to have quite a history, and I may be able to tell you more about him in subsequent letters.

"I am thankful to say I am very well, but shall gladly welcome a brother or two. This is such a large district; there are about fifteen cities within a radius of 300 *li*, besides several large and important towns, and of course thousands of villages.

"Last year I visited a good many villages within a radius of 30 *li* (ten miles), and had some good times among the villagers. I am hoping next week (D.V.) to commence a systematic visitation of these, and to meet with a young man who went to T'ai-yüen last year suffering with bad eyes. He has been to see me, and I found that he had a good knowledge of the Gospel and seemed desirous of becoming a Christian. He said that he had persuaded another young man to commence worship. Who knows but this may be the starting of a good work in North SHAN-SI? Please remember these men in prayer."



AN ANCIENT TEMPLE.

FROM MR. ORR EWING.

T'ai-yüen, April 17th.—"When I wrote last I mentioned that I was going to Ping-yao to prospect, and, if I found things all right, I should with little delay remove there. I like the house very much; its situation is just what I wanted, being in the street. The man that Mr. Hsi put in charge seems really a nice fellow. I certainly feel that the LORD has done exceeding abundantly in this case, and am overjoyed. I got a nice reception when preaching on the streets, and am really believing the LORD is going to work and give me faith to lay hold on Him for great things. I am delighted at the prospect of getting a work of my own."

FROM MISS SEED.

Hiao-i, April 21st.—"Since January we have constantly had women with us breaking off opium. Thirty-five men have been cured at the refuge; two of these have gone back, but the others are all more or less interested in the Gospel. Ten of the men have applied for baptism. There are also three women who wish to be baptised, and more whom we believe to be truly converted. We have tried to follow up the men in their homes, but this is no easy task, as most of them come from the villages round—some thirty, some fifteen, and some ten *li* away.

"The work is very encouraging, both in the city and in the villages, and we are hoping for great things. Our expectation is from Him. We are very happy in our work. I sometimes have letters asking if we do not feel lonely and strange here. We can truthfully say no; we neither feel lonely nor strange, but are daily proving more and more what a precious and mighty SAVIOUR we have in JESUS. Truly we can make our boast in the LORD. He never has failed us, and He never will. We have our trials in the work, but the bright side far exceeds the dark, and it is worth watching the storm raging, and even feeling that all is going against you, just to see how beautifully the LORD steps in and overrules everything for good."

FROM MR. STANLEY SMITH.

April 13th.—"I am trusting next week to start for Lu-ngan, and shall (D.V.) get there on April 21st. I have just been a trip from Chao-ch'eng to some villages, and then on to Sih-chau, Hiao-i, Fen-chau, and Hoh-chau, and everywhere the LORD'S work was breaking out. Oh, it is simply splendid to see how Satan to JESUS *must* bow, and does!

"We are so fond of this chorus, and have translated it into Chinese—

"'Ever Thine! Thine alone!
Henceforth, SAVIOUR, will I be.
This, my all, my life's ambition,
Day by day to grow like Thee.'"

En Route for the Si-ch'uen Province.

FROM MISS HANBURY.

I-chang, April 26th.—"We all feel we have so much to praise the LORD for. At Sha-shï we had such a kind welcome from Mr. and Mrs. Gulston, and were there just a week. Mr. Dorward came back from HU-NAN in the middle of our visit, and Mr. James had returned the day we arrived. I am so glad to have seen them all, because now we can pray so much more intelligently for them and the work. It was most encouraging to find them so bright and happy spiritually.

"I wish you could see how happy and comfortable we are. At first it seemed as though it would be difficult to get just the boat we wanted; but we waited much on the LORD about it, knowing that He would give us the right one or ones. And now we have more than we ever expected: such a beautiful boat. Dr. Cameron very kindly gives us an hour at Chinese morning and afternoon, and we have good times over our Bibles as well.

"I cannot tell you how thankful I am to have Miss Bastone and Miss Williams with me. I believe we shall be thoroughly happy together, and thoroughly one in the work and in the way of living.

"Every time one gets in contact with the people, one longs for the time when one will be able to talk with them easily.

"On Tuesday we had to wait all day for cargo at such a pretty village. The people were very friendly, and we could go about without any trouble. Dr. and Mrs. Cameron had good opportunities of speaking, and fully sixty Gospels and other books were sold there."

FROM MR. FAERS.

May 9th.—"Leaving Han-kow on March 24th, we (Mr. and Mrs. Tomkinson, Mr. Curnow, Mr. Adam, and I) proceeded to I-chang, where we were successful in obtaining a comfortable boat, and started on the morning of April 2nd for Chung-

k'ing, which, thank GOD, we safely reached on the 3rd inst., after the usual dangerous passage of the rapids, gorges, etc.

FROM MR. ADAM.

Chung-k'ing, May 11th.—"The sail through the gorges was magnificent, and the rapids were very exciting. He who holdeth the waters in the hollow of His hand brought our little boat safely over. The terraced hills of SI-CH'UEN are lovely. How we did praise the LORD for His mighty works in creation! Brother Faers and I sold a good number of Gospels and tracts, the people buying them very readily from us.

"Mr. Curnow started yesterday for Chao-tung; may he be made a blessing to dear Dymond, who has just recovered from the small-pox. Mr. and Mrs. Tomkinson wait for the arrival of Dr. Cameron and party, who are expected about the end of the month. I start for Kwei-yang on Monday morning (D.V.). Mr. Andrew has kindly sent a man to accompany me. I have had warm letters of welcome from Brothers Andrew and Windsor. How they praise GOD for answered prayer! May I be taken to them in the fulness of the blessing of the Gospel!"

Hu-peh Province.

FROM MR. HUTTON.

Fan-ch'eng, May 8th.—"I want your very definite prayers for a young Mohammedan; he is a neighbour, and has attended many of our meetings. He applied for baptism last week. He is a dear young fellow. Then there are two or three inquirers who come some distance—thirty *li*—to attend our Lord's Day worship. I can truly say that I am increasingly happy in my work."

FROM MRS. GEORGE KING.

Lao-ho-k'eo, April 27th.—"May I ask your prayers very specially and definitely for us in the opening up of new work here? We have had for months, and still have, crowds of visitors daily; some come for medicine, some purely for the sake of sight-seeing; oh that ere long some may be found to be real seekers after GOD! Our work amongst the women seems to be limited only by our strength. I do long for fruit; oh, pray that we all at this station may be more than ever filled with the SPIRIT and endued with power from on high, that we may spend and be spent labouring night and day that they may be saved!

"At every thought of the praying band at home, who are GOD'S remembrancers on our behalf, we 'thank GOD and take courage.'"

Gan-hwuy Province.

FROM MISS ROBERTSON.

Hwuy-chau, May 21st.—"The other week Miss Jones and I saw many villages from the top of a hill in the city. How we did wish we could take the good tidings to every one of them. Why can we not? Because the city work takes up all our time. Surely there are many at home who could come and help. This spring we have only been able to go to a few villages, but we have been much helped in our visits in the city. We have open doors both among the rich and poor, and all alike lack the true riches.

"Our earnest native brother, Peh Si-fu, gives the Word of GOD to every one who comes to our house. We visit regularly a poor woman, who has been a great sufferer, and is left alone by her relatives. She says she is trusting in JESUS, and we believe she is in earnest. There are others we are very much interested in: one a barber's wife, much given to gambling, who comes here, and is learning to read. We need your prayers much. We do want to work for eternity—a work that will stand the test of the Judgment Day."

Kiang-su Province.

FROM MISS MCFARLANE.

Ts'ing-kiang-p'u, May 7th.—"I know you will be glad to hear of our arrival here, and of all the LORD'S goodness to us by the way. His loving-kindness has marked every step. We have had such a delightful journey. We were nine days in coming, and were able to stop at nine or ten different places and do some work; we had opportunities of quietly speaking to numbers of women. At one place where we passed the LORD'S Day we visited about sixteen different houses. We were rejoiced in seeing some much interested, and in several cases the dear women knelt down and prayed to GOD with us, and said they believed. What the result will be that day will tell. He has said: 'He that believeth on Me, out of him shall flow rivers of living water.' We claimed His promise, and believe it will be even as He has said.

"You will be glad to hear that five more have been received into the church here—four men and one woman. Miss MacKee and I were both very much refreshed and strengthened by our visit to Yang-chau."

Near An-tong, May 29th.—"Miss Guinness and I are doing some work among the villages, and are living with some kind farmers whose acquaintance I made when I was here on a visit last autumn with Miss MacKee. Then we met with several people round this district who were inquiring and really needed help, as so few can read.

"There are six enquirers who live rather far apart, and this is a centre for them. There are also many others who are interested. We have been about the country a good deal since we came, having invitations to different homes, and sometimes staying over the night. Many have come to us, some from a long distance. So many have heard the word of life. Oh, that many may hear and live! 'The fields are white unto the harvest.' So many open doors, so many willing to listen, but so few to 'tell it out.'

"This village is a day's journey from T'sing-kiang-p'u and six miles from An-tong Hien. There are several towns around, two of which we have visited, and our boy has gone into the city and sold a number of Gospels."

Kiang-si Province.

FROM MR. H. HUDSON TAYLOR.

Kwei-k'i, April 30th.—"Notwithstanding Satan's opposition, the LORD is manifestly working here. During the last few years some thirty vegetarians have left off their vegetarianism, though these are not all Christians. The native converts here are earnest, and it is so nice to work amongst them. I expect simply glorious times, not only in Kwei-k'i, but in the surrounding district too."

May 25th.—"For the last three weeks there has been danger of a riot, because the Christians could not pay money as before to idolatrous festivals, but all is quiet now.

"I have just had the names of seventeen persons handed to me as candidates for baptism. I have not yet examined them, so I don't know how many will be accepted, but it is very encouraging."

FROM MISS SAY.

Ho-k'eo, May 30th.—"The LORD seems to be giving the listening ear to numbers of people in Ho-k'eo; may they also have the understanding heart, that they may learn to forsake their refuges of lies and find refuge in the Rock of Ages. Miss Gibson and I can seldom go out together on account of women coming. We get many more invitations than we can accept.

"Lately I spent a week at Chang-shan with Miss Byron. I was delighted with the intelligent knowledge of Bible truths the Christian women possessed, the secret being that they come very regularly to the classes held for them three times a week. I also spent a week at Peh-shih-kiai with Miss Littler."

Cheh-kiang Province.

FROM MR. RUDLAND.

T'ai-chau, May 15th.—"I have been away at some of our out-stations, and am quite cheered. I think the quarter's statistics will show considerable improvement. I have never seen such a friendly feeling as now. Mrs. Rudland is being much encouraged among the women. Our dining-room is packed on Wednesday afternoons, and the extent of the work is only limited by her time and strength. Never were there such open doors as now. We are proposing to get two other places near the city gates for Sunday afternoon services, as we have two young men who would help in this work, and by this means I hope we may soon see a local preacher system grow up in our midst, which would be a blessing to the district and to the workers too."

Early Experiences in Yang-chau.

FROM MISS GUINNESS.

HOW little the dear ones who remain at home can ever know of the *real feeling* of being a missionary! Unless one had been through such experiences, no one could understand what it is to travel by native boat up a Chinese canal, to arrive in a distant Chinese city, and to be carried, a stranger, for the first time, through its crowded, narrow, winding streets. It is not so much the facts, but the *feelings*.

Oh, the wonders of the narrow, tortuous, busy streets through which we passed! Endless and indescribable, they wind and twist about, revealing marvels at every turn to the unaccustomed eye. Their narrowness surprised one as much as anything. You expect all the time to come to something wider; but no: all, all the same—four, five, six feet wide, but no more. At last we stopped at a smallish door in a blank wall, adjoining quite a nice friendly-looking, little chapel front, which we easily guessed to be the *Jesus Hall*. The kind welcome we received here soon made us quite at home with our friends, and in a little while we were seated with them at table, feeling no longer as strangers in a strange land.

* * * * * * * * * *

Within the next few days no less than fifteen of the sisters then gathered with us were to be far away on their long journeys to north, south, and distant west of this vast empire. Five had just left; and one had been called up higher. Our hearts were wonderfully drawn together in those last days, and drawn nearer to the MASTER also, as, in the midst of this great heathen city, with its 300,000 inhabitants, we realised the shortness of the time, the magnitude of the work, and His gracious presence and power that so abundantly outweighs our weakness.

We sat down to the last evening meal, a goodly company of thirty-five missionary sisters, all attired in the simple and not unbecoming dress of the country, with bright faces testifying of happy hearts, and plenty of pleasant talk among the friends so soon to separate. We lingered long at the tables in the evening twilight, singing, when tea was done, one after another the favourite hymns so often heard in this happy abode, until the lamps had to be lighted, and the time came for our little meeting. Then we adjourned to the next room, and, while waiting for all to assemble, I got down the map of China from its place upon the wall to trace out quite clearly the long journey of each one.

Three are bound for the great southern province of YUN-NAN—dear Miss Hainge, Miss Cutt, and Miss Eland. Their journey will take them *four months*: three by boat and one overland. Two others—dear Miss Ramsay and Miss Hooke—will be *two months* travelling steadily up the great Yang-tse before they reach Chung-k'ing in SI-CH'UEN, the place of their future labours. Beyond them, but also in SI-CH'UEN, to the great city of Pao-ning, dear Miss Williams goes with Miss Hanbury to join Mr. and Mrs. Cassels and others who are labouring there; they will be *two months and a half* on the way. Miss Bastone also accompanies them (D.V.).

And then to Han-chung, distant *three months* by boat, Miss Holme and Miss Fryer go together, making the journey up the Han River in company with dear Mr. and Mrs. Hunt, who came out with us from England the other day. Miss Waldie goes with them on her way to Fan-ch'eng in HU-PEH, a *two months'* journey. At this city the party that goes still further is to be joined, all being well, by Miss McQuillan, who accompanies Miss Sutherland and the Misses Ellis to Si-ning in KAN-SUH. These all journey on still up the Han River, and then overland, until at Lan-chau they leave Mr. and Mrs. Hunt and Miss Graham Brown, having been for *four months* pilgrims on the way. Beyond Lan-chau, still many a long day's journey, lies Si-ning, which they may hope to reach in about *five months* from the time of their departure to-morrow. What a vast country! What immense, almost inconceivable needs!

OCTOBER, 1888.

And now we are gathered in this quiet upper room to commend to the LORD in loving prayer and sympathy this little company of sisters going forth so brightly and bravely, simply trusting in Him, to carry the light of the glorious Gospel into the distant darkness. Only weak women, young most of them, helpless in face of the many dangers they must be called to meet; not very learned; not much experienced in the ways of this strange land; with no power, or riches, or wisdom or might—except in GOD; *except in God!*

All is quiet, and most heads are bowed in prayer as we wait for dear Mr. McCarthy to come in to commence our simple service. Outside, in the narrow street, may be heard the sound of passing bells and feet upon the uneven way, while, every now and then, the gong peals forth its sonorous note from the courts of the great temple with its ten thousand idols that stands just across the narrow strip of ground lying between us and it. Ten thousand idols? Yes, and this is only *one* of the many temples in this great heathen city!

Within, the simple table of the LORD is being spread by the gentle hand of our dear and honoured friend Miss Murray. There it stands in our midst, bearing the bread and wine, and over all a pure white cloth, on which falls the mellow lamplight. As I look up and see one calm, bright, radiant face after another, and hear the note of trustful praise that rises now in a sweet song to Him whose Presence, though unseen, is so deeply felt by all, I feel that it is *good* to be here, and long—oh, so much—that instead of tens we were hundreds to represent the blood-bought Church commissioned by her parting LORD to carry the glad tidings to every creature. How is it, *oh, how is it that we are so few—so few among so many?* How is it that Christians will not see the blessed privilege to which they are called, of coming thus to the help of the LORD against the mighty? It is not that the work of GOD will suffer—*that* will be accomplished whether we help or not; but oh, the blessing, the privilege, the honour, the joy, those miss in their own lives and hearts, who might come but don't, or who might give and send their dearest, but hold back. A very few hours in this holy, happy circle are enough to teach one that *the path of blessing is the path of obedience*, painful though it may be, and that if we would *learn* of CHRIST, we must *follow* CHRIST, taking up the cross that He has carried before us.

Come out to China if the MASTER calls you, and you will find so rich a spiritual blessing for your own soul that you will need to pull down all the "barns" of your anticipations and hopes of even the "hundredfold more" that is promised, and build greater. But it is joy born of pain; fruit found, from buried seed; the corn of wheat falling into the ground that, in *dying*, yields so rich a harvest.

Solemn, tender, and earnest words carry this truth home to all our hearts, as Mr. McCarthy charges all to remember this great principle of the kingdom. Some of the thoughts that remain with me are these. "There is no easy way of getting souls saved. There must be a laying down, a giving up of our lives. It is the law of the kingdom—true of CHRIST Himself, true of us—one principle. If we would come again bringing our sheaves with us, we must be prepared, literally in every-day experience, to lay down our lives. We need not. We may keep them for ourselves, but, if so, we can't expect the harvest. Let us encourage one another in the path of self-crucifixion. He will order the way in which it is to be, but *be* it must. After the pattern of His life—very far short, but still, on the same lines. His footsteps on this earth were from the manger to the Cross. We do well to look at this and consider."

As we sat and listened, and then partook together of the sacred memorial feast, remembering His love even unto death, His very soul poured forth for us, the familiar music of the long-loved hymn, "How sweet the Name of Jesus sounds in a believer's ear," came to us from below. Ah, sweet indeed! But perhaps never more so than now, borne to us in a song of praise, ringing from the hearts of the dear native Chinese Christians in their meeting in the chapel below. . . . Our first communion of the Lord's Supper in this distant land is solemn and glad. . . . And so we part, "until He come." . . Who can tell how soon He may come, for some of us?

Tenderly we commended one another in prayer to Him, remembering that our next meeting will be in His presence at the great home-gathering that cannot be far distant, and in the silence that follows the last prayer, Mr. McCarthy's voice is heard—"The LORD JESUS CHRIST Himself says,—The LORD says especially to those who are leaving us, *All power is given unto Me—Go ye therefore—and lo, I am with you alway, even unto the end of the age.*"

And so we parted; and early the next morning our dear sisters were on their way to join their escorts at Hankow. The LORD bless, cheer, and sustain them, and the LORD send forth more labourers into this great harvest! Scores we pray for, hundreds if it be His will;—women called and enabled of Him—consecrated, believing, loving hearts, ready to spend and be spent in His service. For these there is ample room, and oh, such a welcome, not from us only, but from Him who seeks such as "fellow-labourers together with Himself."—*Extracted from "The Regions Beyond."*

Causes for Praise.

FROM REV. J. W. STEVENSON.

SHANGHAI, *July 6th.*—I am thankful to say that I have heard since last week of seven baptisms in the Wun-chau district, six at Kin-hwa, two at Kwei-yang, and six at Shao-hing and out-stations. I am sorry, however, to find that at Kin-hwa five had had to be excluded.

I have had a most interesting letter from Mr. Coulthard, from Chen-yang-kwan. He had a very pleasant journey, and spoke of the friendliness of the people at the various towns and villages that he visited *en route*. He says a great change has come over the people lately with regard to foreigners. The LORD has certainly set before us a wide door, and as He says, if we had 1,000 evangelists, there would be a splendid field for them.

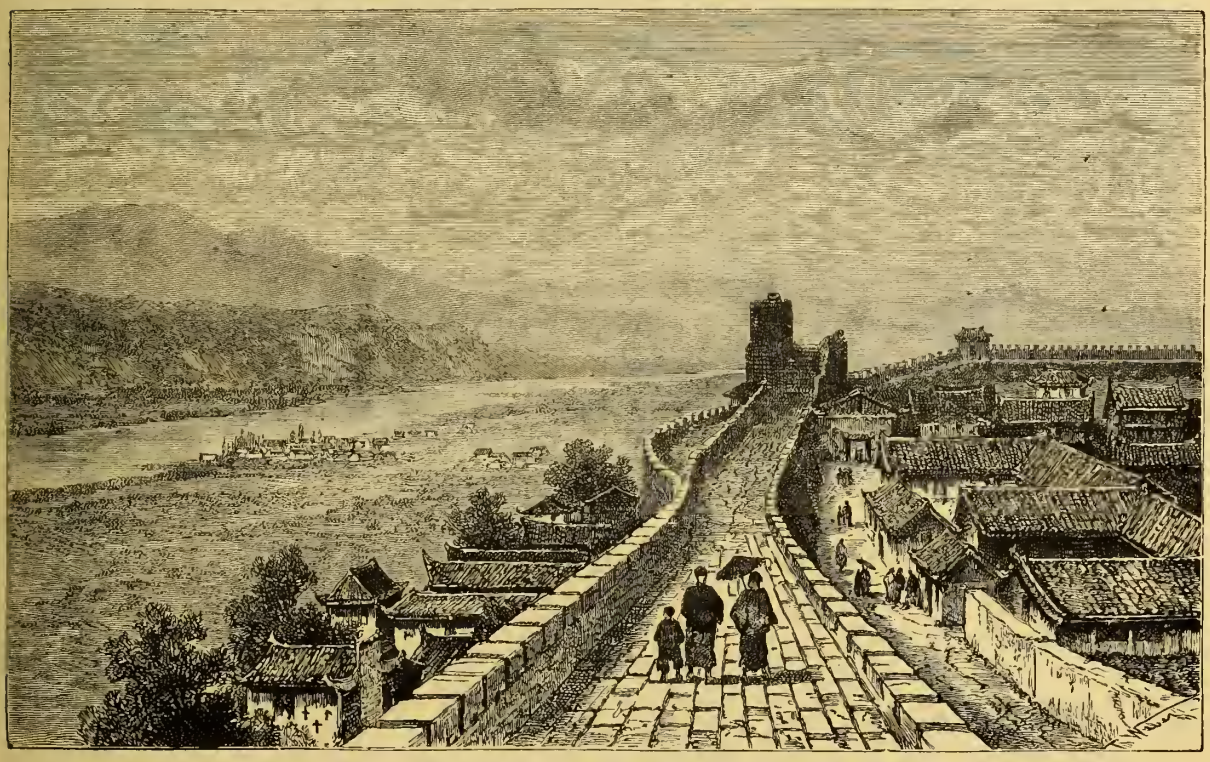
The need for reinforcements seems to grow greater and greater as we go on; it is not really greater, but it appears so to us when we know the details more fully.

I have also heard from Mr. Hunt, from Han-chung; his letter, dated June 3rd, said that they had had a prosperous and happy journey up the Han.

July 9th.—Misses Whitchurch and Seed tell me that they have now twenty on the list of enquirers, and a great many others deeply interested. Mr. Bagnall tells me of fifteen more baptisms at P'ing-yang.

July 21st.—I hear of fifteen baptisms in the Ku-cheng district (of Gan-hwuy), and of three more at Wun-chau.

The LORD is graciously preserving us all in good health, notwithstanding the great heat.



CITY OF HSING-GAN FU, ON THE HAN RIVER, SHEN-SI PROVINCE.

Baptisms at Hoh-chau, Shan-si Province.

FROM MISS REUTER.

HOH-CHAU, *April 27th.*—On Saturday a messenger came from the Ya-men for us to see a child who was ill; I don't think I ever saw such misery in any of the houses of the poor as in that home. Nearly every member of the family, except the youngest, looked like a slave of the opium.

The T'ai-t'ai has been to our house, so we knew her; poor thing, she seemed so unhappy. Her child is dead.

The same Saturday we also went to see a boy whose father is engaged in the Ya-men, and has often shown us kindness. The poor boy is far gone in consumption; I gave him medicine, and sent him fresh milk every morning, and he got so far better as to go out; but, alas! his father was persuaded to use other medicine that seemed to have been too strong, and the poor boy got much worse. I went to see him to-day and found him not able to lift his

head. His father was quite broken down. We have been to see many sick people lately. The Chinese—at least those here—remind me of Jairus sending for JESUS when his daughter was almost dead.

Mr. and Mrs. Bagnall with Mrs. Terry arrived on Thursday last, and Mr. Hoste came the same day to arrange about the baptisms. They left next morning.

Praise GOD, the baptism is over and thirty-seven have confessed JESUS as LORD. Only three females were baptised, one of whom is a dear little girl staying with us. Two women were put off, and some were hindered because of the rain. Mr. Hsi arrived on Saturday, the Christians on Friday and Saturday. There were candidates for baptism from Chao-cheng, Fen-hsi, Ling-shih, and Hoh-chau. The day settled for baptism was Saturday [Ap. 28th], but several had not arrived because of the rain, so it was put of till Monday. Oh, how delightful it is to have these dear people with us! We have had about 120.

We had a praise-meeting [singing] on Saturday night. Mr. Hsi had written a hymn about the coming again of JESUS that we practised together, as well as other singing. Mr. Hsi took the Sunday morning service. It is marvellous to see GOD'S grace in him. The afternoon meeting was in the open air; I never saw such a crowd stand so long eagerly listening. But the power of GOD took hold of them.

The next meeting was indoors, led by Mr. Hsi. Oh, how he spoke of "the blood of Jesus," comparing it with the Old Testament offerings. The evening meeting was taken by Mr. Stanley Smith, whose subject was also the blood of CHRIST shed in order to lead us to GOD. It was simply a feast to sit and listen. The first service next day was especially for those who were going to be baptised, Mr. Hsi spoke splendidly to them, pointing out that JESUS after He was baptised was "led by the SPIRIT" and "tempted of the devil." Mr. Hsi examined the women, our little girl answered beautifully. She is a gem. Mr. Stanley Smith had examined the men on Saturday. The crowd gathered to witness the baptisms was enormous, Mr. Hsi preached to them afterwards. After dinner all the Christians gathered round the LORD'S table. It was a joy to see among them two trophies from the outdoor services.

A theatre was being held near here, and after the Lord's Supper, as the people were returning home, we took the opportunity to meet them, and had a blessed meeting. A murderer was there who had been the day before. He seemed taken hold of and sat down and listened. GOD save him to the uttermost. Oh, the blessing is coming! Hallelujah! As you wrote in the New Year's letter, dear Mr. Taylor, "Unless multitudes of souls are saved, and we all of us become more self-emptied, Christ-possessed men and women, to what purpose will be the increase of our numbers?" Multitudes, multitudes! This is our *one* aim and object, the salvation of the Chinese.

Baptisms at P'ing-yang.

FROM MR. BAGNALL.

P'ING-YANG FU, *May 23rd.*—We still have very much to praise the LORD for in SHAN-SI. The leaven is working and souls are being saved, and, as might be expected, the enemy is still using his wiles and causing trouble in different places. I believe I mentioned the thirty-seven baptized at Hoh-chau in my last. Since then we have had a church gathering at P'ing-yang, when over thirty candidates were brought together from the different stations and villages. Of these fifteen were received by baptism. One was from K'üh-wu, and five from a town 40 *li* this side of that city. Two were from Fuh-shan Hien, the others being from P'ing-yang and villages. One of these was the little schoolgirl that Mrs. Bagnall has had with her since the school was discontinued at T'ai-yüen, "Ai-sin," the "Loving heart," that you have spoken about sometimes at meetings.

Baptisms at Pao-ning, Si-ch'uen.

FROM MRS. CASSELS.

PAO-NING, *May 24th.*—I do love my work among the women so much, and long to be able to do more, but I am not strong, and dare not overdo, or I should get laid up altogether. My dear husband thinks I do too much, and constantly exhorts me to do less and not more, but when I look around and see the numbers of open doors and the souls daily perishing, I find it, oh, so difficult to rest. Pao-ning is indeed a splendid place for women's work. Every time we go out we are invited on all sides to enter the houses we pass. After bringing us tea they almost invariably request us to tell them about JESUS.

Thank GOD there is a knowledge of JESUS in this city, and I hope before long to have the joy of seeing six dear women baptised. They are candidates, and are coming very regularly to morning and evening prayers, also to the Sunday services and to my class on Wednesdays. This class is generally attended by about twenty women. Many seem very much interested, and come about us day by day in a most friendly way.

Several opium patients have left us cured, and we believe, in some cases, trusting the SAVIOUR, though not bold enough to confess themselves Christians. A good number of men are hanging about just outside the kingdom: we are praying much that they may become bold and bright witnesses for JESUS.

FROM MISS CULVERWELL.

PAO-NING, *May 26th.*—What a joy it is to see these dear Chinese putting away their idols and believing in the LORD JESUS! We have several who have done so, praise the LORD. To see their bright faces and their joy in singing hymns, after the blank unsatisfied look that there used to be, is enough to fill any one's heart with joy.

The women are so trustful, one cannot help loving them. It is delightful to get among them, and to see their eager faces as they listen to the story of the blessed SAVIOUR'S love.

I have to praise the LORD for the way He is helping me with the language, for I was exceedingly slow at first

but lately I have been "marvellously helped." It makes study such a pleasure to remember that it is part of His plan for us out here.

June 10th.—On Sunday last, June 3rd, one man and four women were baptised. The women have been coming morning and evening to prayers ever since the Chinese new year. They are very earnest, and are not ashamed to confess CHRIST in their homes, but love to tell out what they have found. This is only the beginning of the showers we are all looking for.

Baptisms at Kwei-yang, Kwei-chau Province.

FROM MR. ANDREWS.

KWEI-YANG FU, *June 6th.*—We have prayed for reinforcements, and the LORD has answered prayer. Last week we had the joy of welcoming our brother Mr. Adam to this city.

Our hearts have been saddened by the inconsistent behaviour of one of the girls in the school, who has been baptized. She was discovered pilfering, and we have been obliged to dismiss her from the school.

But our hearts have also been gladdened by the baptism of two men last Saturday. They have been enquiring for a long time. One, named T'eng, is employed in a ya-men: he has arranged with his master to rest on the LORD'S Day, and comes to the meetings. He was an opium-smoker, and came here to buy medicine. The other is named Tai, and has a stall on the street. His temptation was, "If you don't sell on Sundays people won't buy on other days;" however, the LORD helped him to stand firm, and has blessed him in his trade.

We are having fair attendances at the meetings, but are looking for the power of GOD to reach the people's hearts. The Romanist who lately broke off opium at our refuge has decided to follow JESUS, and now attends regularly.

Baptisms at Wu-hu, Gan-hwuy Province.

FROM MR. MILLER.

NING-KWOH FU, *June 8th.*—We have been reinforced by the arrival of Mr. Douglas here, and I am sure he will be a blessing to ourselves as well as to the work in the district. Although we have had severe trials in the church here, the work is still encouraging. The church at Wu-hu is in a flourishing condition, and now almost self-supporting. The elder in charge is full of faith and of the HOLY GHOST, devoted and energetic in efforts to further the spread of the Gospel. My last visit there I shall not soon forget, for the SPIRIT OF GOD was among the people, and at every gathering manifestations of His power were witnessed. At the Sabbath morning service every soul seemed moved, and a profound and solemn influence pervaded the meeting all through. Seven of the enquirers were baptised—five men and two women—and I am glad to say all of them are warm-hearted, independent Christians, and strict observers of the Sabbath.

A Happy Week.

FROM MR. ORR EWING TO MR. STEVENSON.

P'ING-YAO, *June 4th.*—Last week was a blessed time! On Monday a man destroyed his idols; this man had before put them away, but owing to his son being very angry, had allowed his wife and the son to put them up again. He on Monday thoroughly destroyed them, hallelujah! I was at a place on Monday thirty *li* from here, and had a really good time; no idols taken down, but much seed sown in what I believe must be good ground for fruit unto eternal life.

Tuesday I came home to prepare for going off to Chieh-hsiu, eighty *li*.

Wednesday I left early; got in before three p.m., had a rest and some food, and then went and preached on the street—a glorious time.

Thursday went to Wu-lu-tsun, where are eleven men who broke off their opium at Chieh-hsiu. I praise GOD for this visit. The village is fifteen *li* from Chieh-hsiu, and only seventeen *li* from Hsiao-i. One man, in fear and trembling, put away his idols, as we told him the LORD would not otherwise heal him; he made the fourth in that place who have turned the devil out-of-doors. I trust he is turned out of their hearts, too. At night I testified to the grace of GOD that bringeth salvation; there must have been fifty present. Nearly all the others who have broken off opium are willing personally to put away the idols, but there is some hindrance in the home, either parents or wife unwilling.

Friday we returned in the forenoon to the city, and after midday meal, about two p.m, a man from Mr. Hsi appeared; he brought word that Mr. Hsi was at P'ing-yao. Imagine my joy. I set off without much delay, and got in before it was dark. I am thankful for his visit. We have had a time of blessed fellowship. I am looking to the LORD for help. The Chieh-hsiu refuge would do nicely as a residence for a single man, and it is a tremendous field. I see before me the prospect of hundreds of souls, I may say thousands, from this district of devil-ruled and opium-drugged slaves. To GOD be all the glory! I am trusting Him to supply every need, who says, "NO GOOD thing will He withhold from them that walk uprightly."

On Saturday I went with Mr. Hsi to a village forty *li* off. On Friday Mr. Hsi visited a man who had broken off opium, and there they destroyed the idols.

Yesterday I took the early morning service, and Mr. Hsi the midday and the evening service. At night we

had a precious time around the Lord's table. To-day we go to Chieh-hsiu. I do magnify the LORD for all His wonderful goodness, and my prayer is that I may more and more wholly be given up to the fulfilment of His will, the advancement of His kingdom, and the furtherance of His glory. I know you with me will rejoice in praising Him. "As for me, the LORD hath led me in the way" (Gen. xxiv. 27). Pray that I may be a shepherd.

From the Diary of Miss Miles.

TA-NING, *March 30th.*—During this last week, we have had a visit from Mr. Key, and our first communion service at Ta-ning. I am sure our Father must have rejoiced to see the little band lately reclaimed from heathenism, remembering the death of the LORD JESUS. There were eleven, besides us foreigners.

A very interesting old man of seventy-three is becoming a great friend; he has already learnt two or three hymns, and during the time he spends with us is seldom seen without his Testament. Yesterday, Miss Scott and I went outside the city and burnt three idol shrines in one house. It gave us such joy to tear them down, and our hearts were full as we sang, "Praise GOD, from whom all blessings flow," and watched the hideous things burn to ashes.

We have had three women from the old man's village to spend Sunday with us—such nice kind people! Of course, they scarcely know anything of the Gospel, but we hope they will come again, and they have asked us to stay with them, which we hope to do.

"Thanks be unto GOD, who always leadeth us in triumph,"—we can thankfully say that we are being led in triumph in Ta-ning. Last Friday at midnight an ox was sacrificed at the city temple in honour of Confucius, and all the scholars were expected to assemble, and join in the idolatrous rites. For some weeks back we have had two bright young students coming to hear the Gospel, and one of them destroyed the idols in his house. They told us they did not mean to go to the sacrifice; would we pray for them? They were quite prepared to be beaten, knowing how much the Mandarin here dislikes foreigners and all who have to do with them. We were very glad that Mr. Key was with us, for we felt that his presence would be an encouragement to them. After going to bed, I lay awake thinking of these two men, and asking GOD to protect them; several crackers had been fired off, and soon a great bang sounded, and re-echoed through the hills. A few minutes after, these two men who were in the kitchen with our servants, sang "Onward go," and then after prayer, they all sang again, this time "Follow, follow, I will follow JESUS." It does show the reality of a man's faith, when he is willing to suffer persecution for the sake of his MASTER. Mr. Key thought it likely that they would lose their degrees, and be beaten, as dear pastor Chu and elder Chang had been, but, since then, we have heard that the Mandarin is afraid to ill-treat them on account of higher authorities.

We still continue to have a great many women come to see us, and find our days fully occupied. We are hoping that we shall soon be able to use our chapel, for we have quite outgrown our room.

From the Diary of Miss Scott.

TA-NING, *April 19th.*—A week ago we had a most delightful surprise in an unexpected visit from dear Miss Kerr. We had previously arranged to go on Friday and see our dear old friend of seventy-three, so, as Miss Kerr had heard about his warm-heartedness, she was very glad to come with us to his village, fifteen *li* off. We were quite a party: the three converts, a nice Christian man who had accompanied Miss Kerr from Sih-chau, and our man, Tang. Miss Kerr was on her pony, which she constantly invited us to mount, but the road was so very steep and wild that we preferred to trust our own feet. Up and up we mounted till the hills round Ta-ning seemed quite down in the valley, and more distant peaks kept coming into view. We were all rather hot and a little tired when at last we reached the village, and, oh, what a welcome we received! We found our dear old friend well again. His wife and many others seemed equally glad to see us, and bustled about to get us tea, which, in our parched and thirsty condition, was most acceptable. By-the-bye, this dear old man and his wife seemed almost affectionate enough for a "Darby and Joan" couple. The old man can read, and it was quite touching to see the way that two or three books which we had given him had been treasured.

After a little talk here we were carried off by two or three former acquaintances to see their little homes, and the bright young scholar who refused to join in those idolatrous rites a short time ago, wanted Miss Kerr to prescribe for his aged father. One woman regularly shouted at us, and dragged us along to her house. On arriving, we discovered that they had prepared for us funny little dumplings stuffed with chopped-up vegetables and dipped in vinegar. They were really very nice, but we dared not eat many because, as we told our kind hostess, we had faithfully promised to return to the old man's for dinner. Another family pressingly invited us to dine, but this we were obliged to defer till next time.

Before leaving we had worship, at which both the men who had come with us spoke very nicely. Window and door were both open, and some of the company listened in the courtyard. Two of the villagers lent us mules, and accompanied us home.

April 23rd—Last Thursday Tang came back from the village whither he had accompanied our cured opium patient, with the good news that he had had the joy of destroying her idols and those of a neighbour. Mrs. Pieh's husband also came back with our man to break off his opium. On Friday another opium patient's husband came, and as they both gave us their pipes, etc., and as the first man who came some time ago and is now almost well, gave us his too, we had a bonfire in the courtyard, and the three pipes were vigorously smashed on the stones with a small axe, and then thrown on the fire. Tang was the principal executioner, and his vehemence was most refreshing. Each pipe might certainly have been a demon. We ourselves could not help thinking that our great enemy must have felt very angry, especially when the singing and praising began. Tang's earnest prayer that these emancipated ones might never be again enslaved, was very touching.

Experiences in Hu-nan.

FROM MR. JAMES.

MAY 5*th.*—To-day, with Bro. Hwang, arranged to leave Sha-shi.

May 6th.—Went for quiet to a temple at the top of a hill. There, amid the lifeless and false, we worshipped the living and true GOD. One young fellow, a Tauist priest, was very kind, and heard gladly the word of life. He came the day following to the inn for further talk, and accepted a Gospel, promising to read it carefully.

The week following we were out each day on the streets and in tea-shops, and were invited into many houses. One was especially interesting; all the family were vegetarians, and were eager to hear further of the doctrine. They had bought and read a Gospel and another book.

May 28th.—Left Shih-sheo for a short trip in Hu-nan. We went sixty *li* in two stages by ferry-boats, arriving about 5 p.m. at Kin-cha-ho, a small town on the border. I passed quickly and quietly down the town, and was nearing the inn when the cry of "Foreigner" was raised. A crowd gathered, and became clamorous to see their distant visitor. We were told only one foreigner had been there before, he being in search of butterflies and insects.

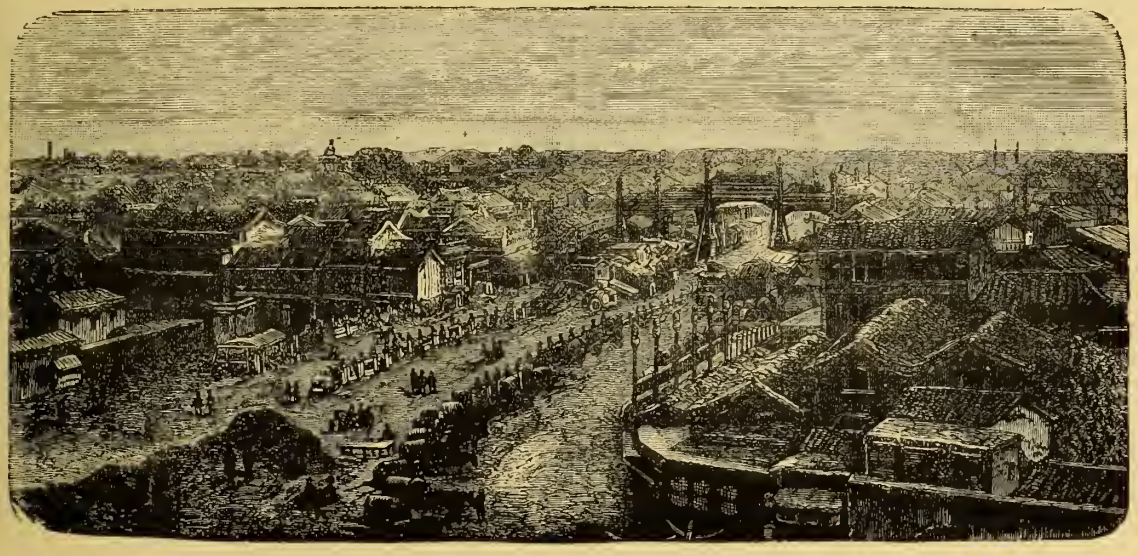
Leaving Hwang with the bundle of books, and taking an armful, I faced the hundreds who had gathered. They quietly showed me to the temple, where was an open space. Here very rapidly I disposed of my books, taking over 2,000 cash. Then I was obliged to tell the crowd to wait until the morrow, when I would again be out selling. Not only did they buy, but asked that I would preach the doctrine. May the blessed SPIRIT watch over the scattered seed!

May 29th.—This was a day of happy experiences. Early in the morning four gentlemen invited me to a morning meal, and would take no refusal. They insisted that such was due from them, seeing that their guest was from such a distance. Three were prepared to talk about the LORD JESUS, but the fourth, who had heard preaching at Han-kow and had read several Gospel tracts, said we were met as friends, and so could not discuss such subjects.

Later in the day another gentleman came to the inn and would have me go to his house to rest till the sun somewhat declined. I was indeed glad to go, for with the sun at ninety-two degrees, and the inn pretty full of visitors, a cooler place was very desirable. At his house there soon gathered a large crowd, who listened attentively. Not only were the rich kindly disposed, but also the common people heard us gladly. I shall not soon forget the remark a young fellow made as he heard of JESUS, mighty to save: "It is difficult to do virtuously; truly we need a SAVIOUR." He bought a copy of most of the Gospels and tracts, and while we stayed came every day. I have hope that the word may find lodgment, and that he may find a SAVIOUR.

May 30th.—Started to spend a day among the villages.

31*st.*—Took a small boat for Hwa-yong Hien, in HU-NAN. *En route* made a short stay at Wan-yü. Here we soon knew that we were on



BEGGAR'S BRIDGE IN PEKING.

THE ENEMY'S GROUND.

The streets rang with evil revilings—foreign pig, sheep, devil, all came in turn. They would not listen nor buy books, so after a stay of about an hour, we left. About 5 p.m. we reached Hwa-yong, and were soon in the back room of an inn. Scarcely any knew we had come, so the evening was spent very quietly.

June 1st.—Taking an early breakfast, we went out for a couple of hours, hoping to return at noon, and go out again about sunset. It was a time of encouragement. The people professed not to believe I was a foreigner, and I sold some 800 cash worth of books.

In the afternoon, as we were choosing books to go out again, suddenly a large crowd gathered before the door, some of them using the most violent language. Four men were quite furious, declaring their intention to beat the foreigner. It seemed at first that the devil was going to conquer. I stood by quietly, waiting an opportunity to

speak. Happily, the crowd as a whole kept in our favour. One man, to comfort me, said, "Yes, it is so; you may go to the north, but HU-NAN will not have this doctrine." Then, again, our opponents raved, "Beat the foreigner; we have already three religions, and we won't have a fourth." Eventually they were induced to leave us. One friendly man suggested that after evening meal we could go and talk the matter over in a tea-shop, to which proposal, after awhile, they consented. Praise be to our GOD, He is a near Defender to His saints.

ONE VOICE TO THE SAVIOUR'S PRAISE.

Immediately after we went out, and were soon surrounded by a crowd anxious to see and hear. It was a joy to hear among the people one voice raised to the SAVIOUR'S praise. It was a man who attended the London mission at Han-kow for a year, and was about to be baptised when he moved to this place. His testimony was pretty clear that this was the true doctrine, and that JESUS was the sinner's SAVIOUR.

In the evening, according to arrangement, we met the opponents of the afternoon—at least, two of them. Then we learnt the cause of their unprovoked attack. One of them was a soldier engaged in the late war with France; he became a prisoner and was carried away, and made to do most menial and hard work for some months. He said he thought I was a French priest, and so apologised. We parted most friendly, and during our stay had no further trouble. We learnt that the scholars of this province have entered into a common resolve that they will not have the foreigner enter their province, but we know in whom we have believed, and that He can and will in His own time prevail even in this province. There have to be friendliness and good feeling cultivated.

June 4th.—To-day we start early for Nien-yü-shi. The distance was some fifteen miles, over very beautiful scenery. As we passed on our way many a lonely spot heard for the first time His Name, the Name to sinners dear. The whitened harvest, the need of more labourers is all too plainly seen.

Arriving at Nien-yü-shi, we saw marks of Mr. Dorward's last visit; on many a wall, side by side with the idols, were pasted Gospel tracts. In the evening we sold a few books, and had attentive crowds.

June 5th.—This morning went out three miles to a small town, where we sold some 600 cash worth of books. Returning to Nien-yü-shi, we again had a quiet time on the street, only one voice being raised against us. "Are you really a foreigner?" "Yes." "I don't believe it, for they are afraid to come into HU-NAN. We should beat you if you were."

June 6th.—Returned to Hwa-yong.

7th.—Were out on the street twice, and met with no opposition. Many who had previously bought books asked for some of different kinds. In the evening a small mandarin came to the inn inquiring concerning the doctrine. Upon leaving he bought a book of each kind.

8th.—To-day returned to Kin-cha-ho. By the way we stopped at a few small places and sold a few books. We again met with the same kind treatment. Oh that by the HOLY GHOST many of the people may soon be led to give a glad welcome to their hearts to the LORD JESUS as their SAVIOUR and FRIEND! Late in the evening a lad of twelve was sitting in the inn while I taught him "JESUS loves me." I had been to his home, and had left several books. The dear boy would persist in buying me some biscuits.

9th.—Left to-day for Shih-sheo by ferry-boat. In turning away from HU-NAN one cannot but wonder when its *sixteen millions* of perishing souls will be reached. The Roman Catholics suffer loss and persecution to maintain their cause in the province.

11th.—To-day was occupied in making inquiries as to premises. We find our hall at Sha-shi has been helpful to our staying so quietly here, so we trust from here an influence for good may go forth into HU-NAN, and help to break down the prejudice now so strong there.

12th.—Left Shih-sheo for Sha-shi. Took a small boat, so that I could stay at a few places *en route*. At Hsin-chang had a very poor time; the people would have me to be a "holy father," and so would neither buy my books nor hear my message. How different at the next place, where we sold many books. Met a Christian brother, one of Mr. John's converts, who seems to maintain a good walk and bear testimony for JESUS. Said he, "Why don't you come and open a hall here? the people are friendly." Why don't we?

In conclusion, I would urge, Send on more workers for the millions of HU-NAN: *what can four of us do?* And speaking personally, perhaps more urgently would I ask, Pray GOD to fill us with power and use us mightily.

Getting into Work.

FROM MR. DRYSDALE.

CHENG-YANG-KWAN, *June 4th.*—You will see that I am no longer in the dear old Gan-k'ing home, enjoying the fellowship of so many of our brethren. Truly I shall always have cause to praise GOD for the six months I spent there.

Mr. Stevenson reached Gan-k'ing on the morning of May 8th, and before the day expired fifteen of us were allotted to take up work in the provinces of CHIH-LI, SHAN-SI, SHEN-SI, SI-CH'UEN, HU-PEH (for HU-NAN), and myself for NORTH GAN-HWUY. As it is usual to have a time of fasting and prayer on the occasion of brethren going forward, part of the following day was set apart. We met at our usual breakfast hour, 7.30, and commenced with praise by singing that beautiful hymn, "Come, brethren, as we march along, come, glory in the LORD." The words were very real to us. We then had five short prayers, after which all the brethren (thirty in number) gave a promise from the Word. Then we sang "This is the victory," after which Mr. Stevenson asked us to turn to Eph. ii., upon which we all fed. We who were to leave were then asked to give a few parting words, and we afterwards remembered the LORD'S death together, I suppose for the last time here below, and were commended to GOD our Heavenly FATHER.

I was glad to learn that I was to be a fellow-labourer with brothers Reid and Brock. I left Gan-k'ing with Mr. Reid on May 11th. We travelled by road as far as Luh-an-chau where we remained for two days selling books and tracts, and speaking to Christless souls. The people were very friendly. The city is a large one, and there is much work to be done there. We hope to have some one holding the fort before the end of the year.

Cheng-yang-kwan was reached on the 23rd. The city is still surrounded by water, which, brother Reid says, ap-

pears to have risen considerably since he left. I was so glad, when we reached the house, to find brother Brock happy and cheerful after being a month alone. Our house is not a large one, nor is it in any way handsome, but fit for the children of the KING to make their abode in and enjoy His presence and blessing.

We had only arrived an hour or two, when we were called to an opium-poisoning case. I accompanied brother Brock, who has already had considerable experience, to the house, and found that it was a young woman who had taken it. The means used were successful. We have been called to four since, but each case was past all aid.

There are no converts here yet, but it is encouraging to have a number attend worship, some of whom appear to be interested. There are a great many Mohammedans in the city, and they are much harder to deal with than the idol-worshippers. I have addressed the natives several times since my arrival, but with a stammering tongue.

Mr. Brock has just gone on a journey with the colporteur to visit a number of the cities further north that are still without a witness for CHRIST. He will probably be away about six weeks. The LORD grant that this, his first journey, may be a very blessed one, one that shall be remembered by many.

Letter from Miss Rogers.

PEH-SHIH-KIAI, *May 21st.*—Probably you will have heard that I have been sent to the post dear Miss Dawson was expecting to occupy. I feel it a very solemn position, and am asking that I may be baptised for the dead. Only a clear sense of the Divine leading would have made me willing to come, but this has been granted, and, since it is the LORD'S place for me *to-day*, I can but rejoice; in fact, His goodness and love have been and are so unspeakable that writing utterly fails in expressing my experience. I think you will hear details of our journey, so I will not give you a repetition, suffice it to say that from beginning to end it was just love heaped upon love. I question if a happier little party ever went up the Kuang-sin river.

Dear Miss Mackintosh was more than a sister, and helped us a great deal in every way. We also greatly enjoyed our visits at Nan-k'ang Fu, Kwei-k'i, and Ho-k'eo, and very specially the time at Yüh-shan. I for one shall always have cause for deep gratitude to our loving FATHER for His arrangements and care on this journey.

Miss Littler met me at Yüh-shan on the 18th. The ride here by chair was very pleasant, and, better than all, we had some attentive listeners to the old, old story by the way. And now I have been here a week, and am beginning to feel quite settled. It is a most lovely place; truly "the lines have fallen to me in pleasant places." It is *so* good of the LORD to bring me to such a beautiful, healthy spot for study.

I think you will be interested in the events of to-day, which has been a happy one indeed.

On Wednesday Miss Littler and I visited some houses on the hills, and promised to return to-day to some others, where we had not time to stay then. Being rather hot for study in our sitting-room, we thought it would be a very pleasant change to start early and spend the whole day on the hills, and accordingly, directly after prayers, we started with our Bible-woman. The morning was perfect, with a beautiful cool breeze to moderate the heat, and the country is exquisite just now—such masses of wild roses and ferns as I have not seen in England.

But we had only gone a very little way before being reminded of the awfully dark side of this beautiful country. The sounds of a mournful, wailing cry attracted us to a spot where we found a woman sitting on the ground, a perfect picture of hopeless, helpless misery! Miss Littler spoke to her, and found out the cause of grief. The poor creature's husband and son were dead, and she had no one to attend to her fields. She was sitting amongst them—four small rice-fields, quite dry and bare, whilst the others all round were beautifully flooded and green; and, in addition to this trouble, she was evidently quite ill and very cold, although sitting in the broiling sun. Miss Littler tried to point her to JESUS, but the loud crying continued, and our woman said she would not hear now, so we very reluctantly left, feeling all we could do was to take her case to Him, and leave it in His loving hands, for if our hearts ached at the sad sight, do you not think He who wept at the grave of Lazarus was moved too?

I do so wish it were possible to give friends at home an idea of the glorious spot we found after climbing the hill. It was like sitting in a vast amphitheatre. The sky was a perfect blue, flecked with delicate white clouds, and the glorious hills were literally preaching a perpetual sermon to us of their faithful, unchangeable MAKER, "our ROCK OF AGES."

> "How strong, how safe, how satisfied
> The soul that trusts in Him!"

We had a good time of quiet study until noon; then we had our usual prayer-meeting for the provinces, and realised the LORD'S presence. After this we had some dinner we had brought with us, and read a little of the April CHINA'S MILLIONS, just to hand. So much interested in the SHAN-SI news; it has set us longing afresh for the power, and we want the LORD to give us faith for showers on Peh-shïh-kiai. There are signs of blessing here already, although the cloud is no bigger than a man's hand.

The houses we had promised to visit are in a hollow at the foot of the hills. The people had already seen and called out to us to come, so we went down very soon. The first house we called at there are two Christians—one an old woman of seventy, who often trudges over the hills to worship. Four or five other women came in, and about the same number of men left their work and sat quietly listening, also several children, whilst Miss Littler and the woman read and explained a chapter. We sang two hymns and had prayer twice; they listened very well indeed. One poor woman came to us with two very bad abscesses under her arm. We are continually coming in contact with cases of bodily suffering, and the poor creatures do look at us so eagerly, it is hard to be able to do so little for them. Cases of dropsy amongst children seem to be very common. At the next house we also had attentive listeners.

We then went to see a young woman who heard the Gospel some little time since, and seemed interested, but found she was from home; and after a little more talking we again climbed the hills, as it was late in the afternoon. On reaching the top, we sat down in a cool spot to rest before descending on the other side. The scene was quite different, but equally beautiful, and we gave expression to our feelings by singing "My faith looks up to Thee," and had a real good time of prayer. Soon after starting again we saw a young woman with a little child coming up the hill and smiling very brightly,

as though pleased to see us, and she proved to be the very woman we were wanting to see. On coming up to us she at once sat down on the grass, inviting us to do the same, as if for a talk. She then took some fruit from the bundle she was carrying and gave us.

Miss Littler and the woman told her the Gospel, and invited her to come to the service again. She said she did want to come, but her husband would not let her. We had prayer together, and of course felt full of praise that our FATHER had arranged for us to meet her.

The next drop in the cup of praise was the sight of the fields where we saw the poor distressed creature in the morning. We had asked the LORD to help her, and accordingly during the day some one had pumped water up into two of the four parched fields.

And I have yet another good thing to mention. There were seven outside men in to prayers to-night. Praise the LORD!

We have the great privilege of a Christian teacher. He is leading a very consistent life, and, we hope, in a quiet way seeking the conversion of his fellow-countrymen. With GOD'S blessing I do trust he will be a great help to me with the language. Going amongst the people makes one long more and more to be able to speak to them.

To-morrow is our day for fasting and prayer, and we are expecting a good time with the KING!

From the Diary of Miss McFarlane.

A VILLAGE near An-tung, *May 12th.*—Early on Thursday morning Miss Guinness and I left Ts'ing-kiang-p'u, to come here and live among the people for a few months. We came on wheelbarrows, and had a most pleasant journey, passing through the lovely green fields and now and again a nice, shady clump of trees. The country looked so beautiful, and was so refreshing after city life. Our hearts were filled with praise and thanksgiving for all the LORD'S good gifts to us, but most of all for the blessed privilege of being the bearers of such glorious tidings to these poor people. How our hearts long that they knew His love, which is as free as the sun that shines on them!

We passed numbers of hamlets on the way, and stopped for dinner at a little market-town. Here we had a large crowd of people, and the opportunity of telling them of the love of GOD. In the afternoon we stopped at another place and sold some books, but could not stay long, as we wanted to complete our journey before dark.

The dear people here have received us so kindly, have given us their best room for our bedroom, and are making us as comfortable and as much at home as they can. This is a large farm, owned by three brothers. The daughter of one of them is rejoicing in JESUS as her SAVIOUR, and it is at her and her mother's invitation that we are here. The LORD bless and reward them for all their kindness to us. It is all from Himself, we know. He has *so* tenderly guided and guarded and supplied our *every* need all the way, and we are finding out more and more each day that those who put their trust in Him are truly blessed.

Yesterday we visited a hamlet not far from here, where we found an old woman who has given up her idols and is now worshipping the true GOD. She heard the Gospel from a Christian man who lives close by her home. The light as yet is very dim with her, but she is very real and is living up to what she has. We are to have a little service in her house to-morrow. We stayed dinner with her, and she seemed so delighted. A number of people gathered, and we had a good time.

Then we went on a few *li*, and again were rejoiced to hear another dear woman say that she was trusting in JESUS. We were with her for some time, and had further opportunity of telling our message.

The boy who is with us is so earnest and bright, and is such a help. Pray that he may be kept and used much to the salvation of souls. He says it is his one desire to live for JESUS and to bring souls to Him.

Monday, May 14th.—Yesterday had such a happy little gathering in the house of the woman we visited on Friday. There were eight of us altogether. One was an old man who has only lately received the SAVIOUR. We were so rejoiced to meet him. He became interested through reading a book he bought about a year ago; and hearing of one of the Christians who lives about six miles from here, he went to his house to inquire. He has such a bright face. He has been suffering persecution but says he is determined to follow JESUS.

To-day visited the mud huts round about. One woman to whom we have been giving some medicine says she believes. She knelt down with us and prayed, and the light seemed to dawn on her dark heart. These country people are so lovable; we have no difficulty in getting near them; they make friends with us directly.

May 16th.—Yesterday had a most interesting time at a farm a few *li* from here. The people gathered in an open space outside the house. We got them to bring out some stools, and most were seated. I think there would be about fifty. We had such a nice quiet time. Some asked us to teach them a short prayer. A bright young girl afterwards took us to her home a little farther on.

To-day visited four hamlets, and at each of them were received kindly. This evening went round the huts and invited the people to join us at evening worship. They all promised, but only two came. One woman, whom I mentioned before, was too ill to come, so we had a little meeting with her—such a happy time. She told us she had tried to pray, but could only say, "SAVIOUR, JESUS;' she could not remember anything else. Dear woman, He heard her cry. "Whosoever shall call upon the name of the LORD shall be saved." Her eagerness to know more about JESUS is a proof to us that she has received of His SPIRIT. She took my hand so lovingly and said, "He won't leave me, will He?" and then, while explaining to her that prayer was only speaking to GOD, she said, "Yes, I see, just like a child speaking to its mother." It was a blessed sight to see this woman, in her miserable little hut, with her weary, haggard-looking face, drinking in the words of life. She is in consumption, we fear, and looks as if she will not be long here.

This evening after prayers our host surprised us by bringing out a number of rather strange-looking weapons, and said they were preparing for robbers. We told him it was much better to trust in GOD, that we did not need to use such things. We asked him if he would kneel down with us and ask GOD to protect us. He did so, and to our surprise he prayed himself. He is very much interested in the Gospel, and seems very near the kingdom, though he has not yet taken a stand for CHRIST.

It seems that there are a number of robbers who go about in bands, and that our friends here were robbed of all their belongings this time last year, so it is not surprising that they are afraid now. When we came they told us they were afraid that our being here might entice the robbers, and consequently we set about looking for another house. We found one that we thought would be

suitable in a market-town, but for some reason the man drew back and would not have us. When our friends here heard of it they assured us that, if we were not afraid, they were quite willing and very glad that we should stay; so, after much prayer, we have decided to do so, and have rented one of their rooms for a bedroom, and a large mud barn which we intend using as a chapel, where we can meet with the Christians and inquirers. In many ways it will be most suitable. As we board with them we are quite free from housekeeping duties, and have all the day free for work. They have been so very, very kind to us. Pray that salvation may come to all in this house.

Sat., May 19th.—Yesterday, about three o'clock in the afternoon, we started off to visit a friend of one of the Christians here. We had a long, hot wheelbarrow-ride of twenty *li*, arriving about dusk. The friends we had come to visit did not expect us, but they gave us a most cordial welcome. Almost immediately a number of women from the surrounding houses gathered in the courtyard, and we had the blessed privilege of telling them "the old, old story" for the first time. Many listened eagerly. They continued to come from the hamlets round until late in the evening, the only break being while we had our evening meal. So many heard. GOD grant that the seed sown may spring up in many hearts unto life eternal. Early this morning they gathered again in the courtyard, and at 6.30 we had a large number of women quietly listening to the Gospel. We stayed till after 9 a.m., but could not remain longer as we wanted a little rest before the work of the morrow. On the way home we were stopped several times with requests for medicines. How one longs to be able to help them! Some of them suffer so much. We passed through a market-town, where we sold a few books, and said a few words to some women. We reached home about three, feeling very tired. The harvest truly is *great*. There is *so* much to do, so many willing to listen, so *very few* to sound forth the news of free and full salvation, and the time is so short.

May 23rd.—This morning was spent by the sick bed of the dear old woman who was lately baptised at Ts'ing-kiang-p'u. She is very frail, and on Saturday last was taken very ill with fever. We found her very weak, and Miss Guinness stayed with her nearly all day on Sunday, and has been more or less since. This morning we thought the end was near, but to the surprise of every one, she has taken a turn for the better this evening, and, with the little strength she has, tried to say a few words to the people who had gathered about their souls.

This afternoon had a number of women to see us, some coming a long way. Towards evening visited some of the neighbouring hamlets.

May 26th.—Have had a most helpful and refreshing time to-day, waiting upon the LORD for blessing upon this needy land. May He do great things through each one of us, that His kingdom may speedily come.

Letter from Miss Reed.

TS'ING-KIANG-P'U, *June 12th.*—Although it will soon be five months since we left England, I find I have not yet written to you to tell of "the good hand of the LORD upon us." Indeed, it has been loving-kindness and tender mercy ever since we left home, and while some days have not been as bright as others, and the path has sometimes seemed mysterious and dark, yet, looking back, I thank Him most for those times, for they gave such opportunities for trusting Him and waiting to see Him shew forth His power in making the way plain. I came up here about six weeks ago with Misses Guinness, McFarlane, and MacKee.

About a fortnight ago Miss MacKee and I went on to An-tung. Although only 70 *li* (21 miles), I was surprised to find that our journey took us the whole day. It was very hot riding, in the middle of the day, on the flat barrows, but it refreshed us to be able to tell of the Living Water to the dear country folk who gathered round us every time we stopped to rest. They came in crowds, from their work in the fields, and listened, invariably with wrapt attention, as Miss MacKee told them of the great SAVIOUR'S love. One woman, after listening eagerly for a long time, just as we were going away, asked us how she could pray to the true GOD, so we taught her a little prayer, which she said she would pray ever day; she had never heard of JESUS before, and yet seemed to grasp the truth then and there. We often find hearts like this, so wonderfully prepared, just waiting to hear and believe. Oh, it is such happy, blessed work to be thus gathering in these "other sheep" for whom our LORD has died, for the crowning day that's coming by-and-by. All through our day's journey through the cornfields, I noticed we were *not once* out of sight of graves; they rose everywhere, sometimes in numbers. Why are we so few here when the need is so great?

Well, about sunset we reached the farmhouse where Misses McFarlane and Guinness are staying, and it was so sweet to stay with them and the pleasant household a few days. The two daughters of the house are Christians, as well as several people near, while very many are interested. One dear old Christian woman who was, as every one thought, dying, was raised up in answer to prayer. She was still very weak, but bright, and welcomed us in the Name of the LORD. Her coffin lay beside her, her son having pulled down part of the house to make it when they thought she was dying, but she did not seem to notice it. She said the LORD had raised her up again to witness still for Him. It was sweet to see her love for and trust in JESUS.

We are getting many openings in the city here, for which we are so thankful. The women gladly receive us to their houses; many also come daily to see us. I do not know enough of the language yet to do much work, so spend most of my time in study, but I am getting to understand more.

We have been called to several cases of opium-poisoning lately, but in each case it was too late. It is dreadful to think how easily these poor women can get this fatal drug, which so quickly stupefies them, and sends them from time into eternity. The last time we were sent for was to a girl of only fourteen. Poor girls! one does not wonder. What a joy to carry them our glad tidings of great joy! I am so glad it is "unto all people."

We have found foreign things such a hindrance that we have put away, or hidden in the depths of our boxes, almost every English thing we have. We find it quite convenient to adopt native things; it has already proved itself much "the more excellent way," and I do not think either of us is the worse for eating with chopsticks. I find that out here one has not to consider "is it right or wrong?" but "does it hinder the Gospel?" But still how dull of heart and hearing we are. Oh for ears open to catch His words, for hearts big to receive Him fully, for none of self and all of CHRIST in everything.

I must not forget to tell you that we have a goodly number of enquirers—about ten—who come in the evenings to be taught. Some of them are much persecuted at home. Pray for them.

Joy in Suffering.

FROM MISS MILLER.

Che-foo, June 4th.—"I think Dr. Douthwaite has written you about the improved state of my health. I cannot tell you how much I am indebted to him and others for all their kindness to me. Miss Groves nursed me constantly for six months, and, in fact, everything has been done for mē as if I had been at home. Before leaving home one question kept crossing my mind: When you are ill, what will you do without your mother? I said to myself, I am very strong. Now I have proved that that precious promise, 'God shall supply all your need,' holds good for relationships as much as for anything else, and I thank God from my heart for that fall; it has been one of my greatest blessings, as it has taught me so much of CHRIST and of the power of prayer. I know nothing personally of work among the Chinese—its joys and sorrows; but I have learnt a little of that joy which comes of pain and suffering. These last thirteen months have been the happiest in my life."

The Life of Mrs. Yu.

FROM MRS. MEADOWS.

SHAO-HING, *May 21st.*—The little church at Mó-kô has lately been bereaved of Mrs. Yü, one of its members. She was received into the church when fifteen years of age, and soon learned to read and to love the New Testament [the Ningpo Romanised N.T.]. It was her companion, not only when she went to the chapel, but also in her visits to her friends.

When sixteen or seventeen years of age she was married to a heathen man named Yü Siao-di, to whom she had been betrothed before she became a Christian.

About eighteen months ago there was a riot at Shing-hien, in which a brother of her husband lost his life. Siao-di appealed to the magistrate. The case was tried here at Shao-hing, and he was kept in ward until it could be settled.

About a year ago his wife came with her baby, then a month old, to see him. The pastor gave her a room to live in, and soon afterwards bailed him out, so that he and his wife were able to live together. At first he was only free in the day-time, and had to return at night, but afterwards that restraint was removed.

Siao-di obtained a little work, by which their pressing needs were supplied, and they were very happy, although poor—he a prisoner and liable to be summoned any time, day or night. We never saw our sister sad or sorrowful; her life was in strict accordance with the teaching of the religion of JESUS. Her husband was at this time an inquirer, and they were able to attend the Sabbath services together.

At the commencement of this year small-pox was raging, and their little one took it. We were all very sorry for her, and prayed earnestly that if it was the LORD'S will it might recover, that the poor mother might not have sorrow upon sorrow. It did recover, but just then she received the news that her father had died of cholera, and as soon as possible she started with her husband and child for home.

On reaching home she entreated her mother very earnestly to come to JESUS, also another relative who is now praying. She then went to her husband's village, and exhorted her friends there to believe the Gospel. She was very earnest, never spoke any idle words, but gladly preached the Gospel both to men and women, and they were pleased to listen.

At the Chinese New Year their house was wanted by some of their friends for gambling purposes, but she would not consent, saying firmly, "No; that is sinful."

She had a little book in the Romanised version about a boy whose name was "Leh-pi." He was very much persecuted by those with whom he worked for being a Christian, and when they could not make him give up reading his Bible, they set a dog at him, which injured him so that he died. She was much impressed by the boy's firmness, and went amongst her friends, saying, "If a *boy* could be so firm under such persecution, what ought we to be?"

There are eight persons interested in the truth through her earnest exhortations.

In the midst of this earnest work she was struck down by cholera. Her end was peace. She died in March, her little girl then not quite a year old.

She had been a Christian for seven years, but not once did she show signs of growing cold. We have no one like her amongst our young women, no one so earnest in speaking of JESUS to others, and the influence of her life has told upon her husband. When he was examined a short time since he spoke of the change that had taken place in him. She used to give him her Testament to carry to chapel, and to the houses of friends, and as it was large and cumbersome he disliked to carry it very much, and then would rather have thrown it away; but producing the same Testament he says, "*Now* I also love this Book." He was baptised here on the 13th of this month, and we hope that he too will be an earnest witness for JESUS.

His wife's memory will long live in our hearts.

Brief Notes.

Kan-suh Province.

FROM MISS MUIR.

Lan-chau, April 10th.—"Last week was a very sad one. Mrs. Shang, one of Mrs. Parker's women, who has worked for Mrs. Hogg and me, took opium at breakfast-time, telling no one of it. She came here and was working as usual all the morning, went to dinner, and about 3 p.m. some one came and said she was insensible. They searched, and found that she had taken raw opium, grown on their own ground. Mrs. Parker hurried there, but in an hour she came back and told us the poor creature had just died. Her husband had completely driven her to it by his cruelty, and that morning had given her a fearful beating. It has been a great shock to us all. She was such a nice woman, a general favourite here, we cannot realise that she has gone, and the question keeps rising, where? She knew the Gospel well, and always liked to come to the Sunday class. These

hings make one's heart ache. Oh that the power of Satan may be broken in these dark hearts and lives!"

April 25th.—"I have been twice to the almshouse—once alone, and once with Mrs. Parker. It makes one's heart very glad to see how eager they are to hear and to commit something fresh to memory each time. Two mornings ago two women who had known Miss Annie Taylor came in, and we had a very good time with them."

May 10th.—"The Sunday before last, instead of the usual four or five women from the almshouse, ten and two girls came, and they listened so well all through the service; several of them we had not seen before, and seven were totally blind. A short break followed the service, and then followed the women's class. Mrs. Hogg had a long talk with them, and when she was tired I went on teaching them a text and a verse of a hymn. They all seem so eager to learn, and can always tell you what you talked about last time. I went to see them again last week, and had a nice number round. They go out begging on certain days in the week; it is so nice to see them come time after time, and never make the smallest attempt at begging here. God grant that many of them may, like Bartimeus, be found 'following Jesus in the way.'"

FROM MISS KINAHAN.

Ts'in-chau, May 21st.—"A boy not quite thirteen has been called home. We can praise GOD for him, for he was really a child of JESUS, but it is a great grief to his old grandmother and mother. He had a native doctor two or three times. The outside people were quite struck with his face when dead, he looked so calm, as if asleep. I went with his mother and little sister, who lives with me, to see him laid in a grave opposite to Mr. Hunt's infant son. He is the first of the baptised Christians who has been called away; it may be, and I trust it is so, that some others who have heard about JESUS have laid hold of Him at the last as their SAVIOUR."

May 26th.—"Miss Barclay started very early for the plain, where there are so many villages. We should so much like to know how a few women are getting on who used to love to come and hear, and seemed to believe. There is so much opposition and dislike to foreigners that it must be very hard for them. It is a long time since we have been there, but with only two of us it is not easy to go.

"There have been a great many bad, untrue things said about us lately, on account of the boy who died, but praise GOD, his mother has come out splendidly, and her testimony in the women's class yesterday was, I am sure, a blessing to many."

Shan-si Province.

FROM MR. BEYNON.

Kwei-hwa-cheng, May 23rd.—"I think I may safely tell you now that we really have made a start, for we have two bright converts, a man and a woman. They began to testify as soon as they were saved. There is much, of course, that they do not know, but they know that they are saved, and why.

"I have hopes of a Lama also, but will write again when I feel sure of him. Two others, who have a good knowledge of Scriptures, profess to believe, but I am sorry that I cannot say that I am satisfied with them. Another young man, who was with Dr. Edwards for a month or two in 1886 or 1887, also says he believes, and that he has worship at home every day.

"There is a great commotion in the city just now. A living Buddha has arrived for one of the Lama temples, and great preparations have been made for his reception; some £10,000 have been spent in restoring, painting, decorating, etc. The Buddha is thirteen years old. The great court of the temple has all been put under cover for feasts and theatricals. I took advantage of the crowds looking at the preparations, and had a good time preaching under cover; no one demurred, and we had good audiences.

"Last week spent a day in a village twenty *li* away, and had a splendid time—crowds of men and women. At first the women were somewhat afraid, but Mrs. Beynon soon had lots of them about her. To-morrow we hope to visit another village. Please pray for us, and expect much. I believe we shall soon have more souls. Pray for the Mongols too; I want the Lama I have mentioned to carry the Gospel to them. We have hundreds, if not thousands, in this district. We praise GOD for a good measure of health and strength and for blessing our souls."

Shan-tung Province.

FROM MISS MCWATTERS.

Che-foo, June 29th.—"You will be pleased to hear that we had one baptism at Fuh-shan, a very earnest young man; he was baptised in the river by the native evangelist; he is quite willing to suffer persecution for JESUS' sake. It is beautiful to see what the grace of GOD can do.

"There is also an old lady who is, I believe, converted; she lives at a village five *li* from Fuh-shan. Another old lady is a very interested inquirer, and is anxious to get her son into the opium-refuge here."

Si-ch'uen Province.

FROM DR. PARRY.

Chen-tu, April 30th.—"This afternoon I had the happy privilege of receiving into the church the seventh person who has been received since we came here; this woman is also the seventh person from the Tan-lin Hien district, and we receive her gladly as one more first-fruits of what we believe will yet be a good harvest. Mrs. Wu is returning to Tan-lin with Mrs. Lung, the Bible-woman, to-morrow, and we hope to meet them soon there, with some others who we hear are feeling after GOD."

May 3rd.—"Yesterday Mr. Tsen, the first man who underwent a chloroform operation here, and who has been an in-patient for two months, informed me of his wish to be baptised. I feel we must wait, but I do trust that he will yet shine brightly as a first-fruits of our medical work here. My two poor patients show pleasure in being taught the truth."

May 4th.—"With thankfulness I record that our teacher, Mr. Cheng, who from the first coming to us as a stranger has shown much interest in the Gospel, has to-day told me that he has decided to come forward for baptism. I need scarcely say he has been the subject of many prayers."

FROM MR. GRAY OWEN.

Chen-tu, May 25th.—"Last year Mrs. Riley started a school for girls, and in the autumn the teacher, Mr. Yeh, applied for baptism. He was found eligible for membership, one thing excepted—he had a Confucian scroll in his house, and this he was afraid of putting away, having private scholars and being a B.A. After a halt of seven months, fear has been overcome and grace has conquered. This evening, after the prayer-meeting, he voluntarily brought his scroll, and himself set it on fire in presence of us all. Praise GOD."

May 26th.—"This evening we had a happy meeting, the event being the baptism of Mr. Yeh. Many outsiders came in to witness the ceremony, which gave us a splendid opportunity of exhorting them to repent and be saved.

"To-day a man named Liu came to see me who had heard the Gospel about ten years ago, at Bhamo, from Mr. Stevenson and Mr. Soltau. In late years he had lived at Teng-yueh-cheo, in Chinese territory, earning his living as a blacksmith. On his way home to this province he stayed some days with the brethren at Ta-li-Fu. I was glad to find he knew the primary truths well, and apparently believed them.

FROM MISS RAMSAY.

Wan-hien, May 26th.—"You will see that we have been a long time on the way. We shall all have to testify that this long and dangerous journey has been the means of great spiritual blessing. When we got into the Gorges, we could do nothing but sit and gaze, occasionally giving vent to our feelings of admiration. The scenery is grander than I expected. I am so glad that the LORD led us this way through China. Then after the Gorges came the Rapids. We always got out at the large ones; the smaller ones caused the greatest delay, the rope often breaking. But the lessons of trust, and of how our GOD can keep in perfect peace in the midst of danger, are invaluable. We

have had grand opportunities of proving GOD true, and day by day we are singing 'Hallelujah.' Dr. Cameron has been so kind, helping us in every possible way."

Chung-k'ing, June 29th.—The LORD has brought me safely to this large city, where He has appointed me to work. My heart is full of praise for all His wonderful love and care over us on the long journey. We were *twelve weeks* coming here from Yang-chau. The Yang-tse is a grand river. I think travelling in China has some advantages over travelling at home; it gives time for study and communion with GOD. Our boat was large and comfortable; perhaps its size accounted for the many times the rope broke in crossing the smaller rapids; we got over the larger ones successfully. We could not but see the dangers that surrounded us, and it gave us a peculiar sensation when the rope snapped and we went whirling round down the river; but at all those trying moments the LORD kept us in perfect peace.

"It seemed almost like leaving home when we said Good-bye to dear Miss Murray and all at Yang-chau, but I thank GOD He has brought me here. The need in this huge city is great. Oh, how sad it made me the first time I went outside the wall to see thousands of graves! Millions of souls have passed into eternity without the knowledge of our precious SAVIOUR. One longs that many more workers may be sent of GOD to this place. How one realises the necessity of a close walk with GOD in the midst of this heathen darkness!"

FROM MR. A. POLHILL TURNER.

Pa-chau, June 7th.—"We are now settled in our new house, and find the LORD has wonderfully prepared the way. After four days' overland travelling from Pao-ning, over rather rough road, we reached here in full daylight, and caused no commotion at all. The people are friendly, and come in large numbers. We arrived last Friday, June 1st, and found our dear brother Gill quite ready to receive us and give us a good welcome. He has done up this small house excellently. We are very comfortable, and it is splendidly suited for the work, being on the main street. My wife is much encouraged with the women that come, specially with half a dozen who are inquirers.

"Last night we received letters from Pao-ning telling of five baptisms, at which we rejoiced, and the natives were delighted, so much so that although it was ten o'clock at night, they proposed having a praise-meeting, which we did forthwith.

"Pa-chau is a very isolated place, quite a world of itself; it has most communication with Han-chung."

Kiang-su Province.

FROM MISS M. MURRAY.

Yang chau, June 6th.—"Last Saturday, the 2nd, we had the joy of seeing five dear natives confess the LORD by baptism, two men and three women. Of the women, one was saved some time ago from opium poisoning, and came to see Miss Dawson at her death. Praise the LORD for this fruit."

FROM MISS JENNIE WEBB.

Yang-chau, May 21st.—"Last week we started a class for little school-boys: they learnt the text upon the card we gave them, and they are also learning 'Jesus, who lived above the sky.' They treasure Mrs. Grimké's cards. They come from five to six p.m. Our thought is that the dear boys may learn to know about GOD, and desire to read His Word, and may take home the good news to their mothers.

"It matters not when visitors come, our dear woman is willing to leave anything she is doing and talk to them of CHRIST. This morning we had four women in, who listened attentively to the Gospel. One elderly woman was in such trouble about her youngest son of thirty, who is an opium-smoker; she says, 'It has made him so poor, and now he has no work to do, and gets all he can from her.'

"A barrow-man the other day asked me how he might be cured. Poor things, some seem in real trouble about it. Oh, that it were not so easy to obtain it! Last week, when we were visiting at a teacher's house, he was speaking of his younger brother, and told me it was the foreign opium they usually bought and liked best. Then he said, it comes from your country. It does make one ashamed to have it so."

Yun-nan Province.

FROM MR. OWEN STEVENSON.

Yün-nan Fu May 21st.—I have a good number of visitors, but so very few are willing to let go their little all for the inestimable richesin CHRIST JESUS. Oh that I could record souls saved! The other day I was told that many in this city believe the Gospel, but they are afraid to confess CHRIST; one is waiting for the other.

"You will be glad to hear that brother Vanstone and myself were presented with a testimonial from a gentleman for our medical services. I cannot estimate the influence that a good doctor would exert in this place. A good many come daily for medicine from different parts of the city. I have been successful in many cases, and through this means have entrance into some homes.

"I feel more than ever thankful that I am appointed to Yun-nan Fu."

Kiang-si Province.

FROM MRS. HERBERT TAYLOR.

Ho-k'eo, May 28th.—"You see I am in Ho-k'eo. We thought this would be a good time to pay our sisters a visit. When Miss Lily Webb and I lived here we had not the encouragement that Miss Gibson and Miss Say have now of seeing some really coming out on the LORD's side. GOD is manifestly working, but this is a very wicked place. I have seen many old friends since I arrived on Saturday. All are so delighted with little Howard; he is handed from one to another, and they are quite pleased that he is not afraid of strangers.

"At Kwei-k'i you would rejoice to see such lots of women coming to hear the Gospel, and they listen so eagerly when one is out visiting. One woman, whom dear Miss McFarlane spoke to and prayed so much for, now wants to be baptised. The old beggar-woman who believed when dear Maria was here is coming regularly.

FROM MISS MACKINTOSH.

Yuh-shan, May 25th.—"On our arrival here we had such a warm welcome from the native Christians, who have been praying to the LORD to send us back, and now they say, 'Thank GOD, He has heard and answered our prayers.' These last two Sundays we have had such good services, many outsiders came and listened very attentively. The news of our return is quickly spreading, and all are so pleased. Some who used to come are now coming back again.

"On Sunday morning, Mr. Li, for whom we have often prayed, sent his idol to me, and all his other false things to be burnt up. Praise the LORD for this. May both he and his wife come out boldly for the LORD.

"Miss Marchbank is hard at study, and getting on very well. She has begun work by taking the children on Sundays, and gets on nicely. You will be glad to know I am feeling very well. The LORD is giving me to realise it *His* work, *His* strength, *His* power, *His* wisdom at all times, and under all circumstances, and it is so blessed just to rest in Him.

Rev. G. F. EASTON writes asking special prayer for the work in Han-chung, and saying that the past year has been one of great discouragement and trial, and that they want praying friends to bring them down a blessing.

Departures for China.

REV. J. HUDSON TAYLOR, who, as most of our friends know, has been speaking at many conventions and meetings in the U.S.A. and Canada, will (D.V.) leave Vancouver for China on Oct. 2nd, and should arrive about the end of the month.

MR. ARTHUR EASON left for China on Sept. 6th, per P. and O. S.S. *Nepaul*.

A party of nine ladies will (D.V.) sail in the P. and O. S.S. *Ravenna* on Sept. 20th.

China's Millions.

A Retrospect.

BY J. HUDSON TAYLOR.

(*Continued from page* 112.)

MUCH prayer and thought had been given for several years to the subject of arrangements in China. As the work grew, subdivision of course became necessary, and among the large staff of workers given us by God were not a few who from their piety and experience were competent to take the lead, and to assist and guide younger missionaries and new-comers. In the beginning of 1885, I returned to China with the special object in view of conferring with brethren and adopting at least tentative arrangements. After about twelve months a circular was issued there announcing the arrangements so far as then complete, which was reprinted on the cover of China's Millions for May, 1886. A brief sketch of the arrangements as then and since developed in China should find a place here.

Before, however, speaking of the China arrangements, let us go a step further back, and take the case of a candidate offering himself or herself for service in China: after the requisite preliminary correspondence with the Secretary, Mr. Broomhall, and study of the special lines of the C.I.M., the candidate who approves of them and desires to carry them out furnishes us with a written statement of doctrinal views as to the inspiration of the Scriptures, the Trinity, man's fall and state by nature, the substitionary, atoning sacrifice of Christ, the place of faith with reference to salvation, and the eternal duration alike of rewards and punishments. Together with this a schedule of application is filled up, answering questions which will be helpful to the Secretary and Council in further considering the case, giving information as to the Christian work in which the candidate has been engaged and the names of ministers and others to whom they are well known, who may be corresponded with as referees. From the latter and from other sources full information is obtained as to the Christian character, capacity, and attainments of the candidate. Where the information so obtained warrants it, personal acquaintance is then sought, and the candidate spends a longer or shorter time with Mr. and Mrs. Broomhall at Pyrland Road before final decision by the Council. Where necessary, special training at home is advised or obtained for the candidate; in other cases where this is thought unnecessary, the candidate is accepted as a probationer, and if needful assisted in the matter of outfit and passage-money. Each missionary-probationer, however, goes to China without any guarantee as to salary or support from the Mission, as one fully assured of God's call, and satisfied with God's promises to supply all his need.

After a happy voyage to China, in which the young missionary has been usually cheered by souls saved on the way, he receives a warm welcome at Shanghai, adopts the native costume, and proceeds inland to one of the training-homes of the Mission. Here he commences the study of the language; and with the help of an experienced missionary, in addition to that of the native teacher and books specially prepared, will find himself at the end of six months able to read the Gospel of John in the Chinese character, and to put the main facts of the Gospel with intelligibility. He

will then proceed to the station for which he is designated, and divide his time for the remainder of the eighteen months of his probation between study and missionary work; passing, as able, the prescribed examinations in the sections arranged for the course of study. At the end of two years, if he have mastered the first four sections, and have commended himself as an earnest and efficient worker, he will be definitely accepted as one of the junior members of the Mission, and will still have the benefit for the next three years of the oversight of one of the senior missionaries.

By the time he has been five years in China, he will have finished the remainder of the educational course, and have successfully passed all his examinations in the language. He will have gained much experience, and will now be recognised as one of the senior missionaries and be competent to begin new work or to take charge of an existing district, and in his turn will do what he can to assist younger workers.

From among these senior missionaries, superintendents of large provincial districts are appointed and also deputy-superintendents, the whole number of the senior missionaries in a provincial district acting as a council when required to assist the superintendent in matters of special gravity. In like manner the superintendents form a council, the whole or a sufficient number of whom can be convened to advise with the Director in China or his deputy. The issue of these arrangements has hitherto been most happy. In the words of Mr. T. W. Pigott, who has recently returned to China, "Our whole work was never so strong in China before because never so united. The new arrangements seem to have bound all together with bright confidence and hope, and dear Mr. Stevenson seems to be full of the right spirit. We feel that GOD Himself is leading us to the district Mr. Stevenson has advised, and I hope to begin work by a journey through it. My heart is full of thanksgiving to GOD."

What God has Done in Eastern Si-ch'uen.

FROM REV. W. W. CASSELS.

PAO-NING FU, *July 19th.*—I do with all my heart say "Amen" to the statement of your kind letter, that the LORD is going to do great things for Eastern Si-ch'uen.

We are, indeed, praising Him for what He has already done; and often my heart bounds with gratitude that He has so graciously encouraged us, and given us some foretaste of better things yet in store. Look back and see if there is not reason for praise.

But little over a year ago we were pleading with the LORD, amidst not a few disappointments and trials of faith, that He would give us a foothold in this district by enabling us to get a house from which to begin operations. In answer, the LORD has done "exceeding abundantly," and given us altogether *four* houses.

But little over a year since only *one* missionary was in residence in this district. Now we number *eleven*.

Go back less than a year, and how little knowledge of the truth had been made known, how few people had heard of the SAVIOUR! Now, how different! As to the city: men and women have flocked into our guest-rooms, and crowds have listened to our preaching. All day long, one may almost say, without an hour's intermission, the preaching has been going on. The streets are placarded with tracts, and Gospel books are in the hands of a very large number of the people; a wide knowledge of the truth is being spread abroad, and there is, as it is sometimes put, material for the HOLY SPIRIT to work upon.

As to the country around, through the efforts of my dear brother Beauchamp, some very substantial work has been done, a large number of market towns and two walled cities have been visited, and seed sown which must bring forth fruit.

Go back six months, and not one soul had been won from heathendom out of the millions of Eastern Si-ch'uen. Now, thank GOD, including those not as yet baptised the Christians number nearly *a score*; and though, perhaps, they may be the weak things of this world, they are growing in grace, and I am looking up to our FATHER to make them "mighty to the pulling down of the strongholds of Satan." He has begun a good work in them and will finish it.

We have just lately set on foot a scheme for the distribution of the church money, which will, I trust, stimulate the Christians to continue giving. In the first place they are sending out one of their number—a woman who has shown great aptitude for preaching and has no home ties—into the villages, to go into the houses and tell the women the Gospel message which has been the saving of her own soul. Further, they have had a number of tracts printed for their own distribution, and besides this, they are starting a plan for helping the poor, which will, I trust, be useful and wise.

Thus, then, I think, without going any further, our praying friends will see that the LORD has not forgotten to be gracious, and will be encouraged to go on looking for much greater blessings. I believe our MASTER has sent us here to repair the desolations of former generations; and, if so, not only must we "take no rest" until the land be "no more termed desolate," but we must call upon the LORD'S remembrancers to take no rest and give Him no rest "until His blessed purposes be accomp-

lished" (Isaiah lxi. 4; lxii. 1-6). I feel more and more that, next to obeying the MASTER'S command to pray that labourers may be thrust out into the harvest-fields, the important thing to bring before the LORD unceasingly is that the converts from heathenism may be kept, and built up, and filled with the HOLY GHOST. Our LORD'S own great prayer in John xvii., and the example of the Apostle St. Paul in all his Epistles, will surely amply justify this statement. So one does long that the LORD would raise up many Annas and others who would continue in supplications and prayers night and day, pleading with GOD to sustain and strengthen those lately snatched from heathendom, and who are the object of the devil's greatest malice. Then will these little dots of light all over China become great fires, and then will the Gospel be carried with power all over the country.

Itineration in Eastern Si-ch'uen.

FROM MR. BEAUCHAMP.

PAO-NING FU, *July 18th.*—I have now been back from my fifth country tour some few days, and must try and call to mind some of the many events which call for prayer and praise.

Before I started we had been unusually busy; for over twenty days we had been hard at work, with guests coming in large numbers, for the city was full of candidates for the great triennial examination. The scholars kept us at work from morning till night, and almost all who came were presented with a book and tract, while several hundred Gospels were also given away. Though scholars are noted for bad behaviour, these showed us in many cases quite a marked civility, while scarcely any were rude. I would ask very special prayer for seed sown at that time. It was real hard work, needing all the physical strength one could muster.

Before the rush of scholar-visitors was over, we got country visitors by the hundreds, who came up to worship at *the* great festival of the year. For some five or six days the street passing our door which leads to the great temple was a living stream from morning till night. One longed to do something in the way of a special effort for these poor people. But our hands were more than full inside. One day we shut the door, so as to have a quiet Sunday, and on the evening of that day we went out with a picture of CHRIST crucified for our banner, and had a very good hearing. It is CHRIST crucified that we must preach, for notwithstanding all, you would be astonished how the devil blinds the eyes of these people, so that they see in Him nothing more than a teacher of good morals. All say His doctrine is good, but see no need of Him as a personal SAVIOUR.

This rush of work was scarcely over when I started for my country tour. To wait till there was a slack time in the work at home would be fatal, and I got off in a great hurry, regardless of heat and everything else, remembering that He who made the heat had also made man.

Besides my servant (HO-NAN barrow-man that used to be), I took a coolie, who has been a regular attendant at prayers here for some time past. He has a fair knowledge of the Truth, though at present his heart does not seem touched. He was quite a help in selling books, and also, being a native of the place, all that he said about the Gospel would be perfectly understood. He carried my books, preaching-tent, etc.

The first day, though we started early, was tremendously hot and close. All along the road we overtook disappointed students straggling back home after their examination. The manner of life and food at home seems quite to unfit one for this itinerating work. It is always the same with me; it takes the first day to get retempered. I wanted to make a special point too of taking plenty of time along the road, so as to paste tracts and to give to any who seemed interested after conversation. So, though the stage was very short, I got into Pei-ya-tse late in the afternoon, quite good for nothing but rest.

I had passed through the place about two months before, and had left some few books; consequently, my errand was known. Early on the following morning I went out for a short time in the street, for it was market-day, and great numbers of people had already come.

After breakfast and a short time of prayer together, I got a table for my coolie to sell books at the inn door, while my man and I pitched my Gospel tent in as cool a spot as could be found. This, though every inch of it was native, attracted great attention; in fact, too much so, for the crowds pressed all round me, so that the heat was almost suffocating. This gave but little chance for preaching, and yet I could not go from my post, because that would leave my entire property at the mercy of the crowd. Despite difficulties, I sold a few books and had some short talks. A storm compelled me to strike my tent before the evening, and after the storm I sallied forth for the third time, and thoroughly placarded the street with tracts.

This is almost universally approved of by the people; they seem to think that the addition of a new idol or sage (so it is they regard the LORD JESUS) cannot but be beneficial, more especially so now as our reputation is being so widely spread. They do not seem to have the least idea that we have come to wage war against every form of idolatry and superstition. There is one sentence in the mouths of all—that is to say, those who know enough about us *not* to believe the scandalous rumours, and who *do* know that we really seek their good, viz., "Quite right, your doctrine is just the same as ours—it is exhorting people to do good." This, of course, is the end of all religion. But they fail entirely to see the great root difference which centres in CHRIST crucified and bears such different fruit.

Next morning we were off at daybreak, and after the usual seed-sowing along the road, we got to *Hsin-lung-ch'ang* at about 11 a.m., when the market was at its height. The crowd of spectators, as I sat eating my food at an ordinary restaurant, was almost greater than I have ever experienced in China. Preaching was quite out of the question, until afterwards I went to the far-end of the street and found an open threshing-floor. The curiosity was too great to hope for getting any truth into one's hearers. I sold a few books, and afterwards, by keeping on the move up and down the street, I distributed a few tracts and got in a short word here and there. After three hours the curiosity in the main subsided, and I had a quiet talk with an old man in a tea shop. It was then time to leave, for I had some thirty *li* to go before dark. By evening I reached *San-kuan-t'ang*.

This is a district of exceptional beauty, well watered and wooded, houses well built and in prettily selected situations, the temples always, however, getting the *first* choice. How strange it is that only in the worship of the

only true GOD, people dare so deliberately to put GOD anywhere rather than first, clearly reminding us of the truth, which many yet deny, that Satan is the Prince of this world.

The people at San-kuan-t'ang are extremely nice, and those who live actually in the street are almost all vegetarians, and noted for their good works. I nevertheless saw a *great* number of opium-selling shops. Strange distortion of conscience, a man who would rather die than eat meat has no scruples (apparently) in selling or smoking opium, which is universally acknowledged to be ruining its millions.

The day after I arrived was market day, and though I was certainly the first foreigner who had visited this place, there did not seem to be much curiosity. I arranged a table and form close outside my inn door, and had good times; the first half of the day I tried rather to push the sale of books, while latterly I gave myself more to preaching.

After the usual placarding of tracts, in the evening I was on the move again, and by dusk we reached *Chien - hsing - ch'ang*. This was the point I was specially making for on this journey, as being the home of a good many opium patients, and a place fully twice the size of the average markets, being, in fact, larger than some of the walled cities.

The next day was market and also Sunday, but I had fully made up my mind *not* to sell books, a point on which I don't see my way quite clearly, but this time I had very specially asked the LORD'S guidance, and He answered very clearly. I was wonderfully guided throughout this journey, but here especially. I was in a very poor inn, and almost drowned out by the rain, but the street frontage was a kind of tea shop, of which I had the monopoly for a whole Sunday's preaching. I hung up some texts, tracts, and mottoes for preaching, and was at work from morning till night, telling the people, moreover, that I would sell books on the following day.

The next day, though not a market day, I had plenty of purchasers of books, and as many as I could manage to speak to; my inn being as like a preaching hall as anything could be, short of being especially made for that purpose. Monday afternoon I had very good times out on the streets.

FATHER AND SON.

Tuesday again was market day, and as the weather was fine, the crowds were great. Anything like standing up to preach in the streets was impossible, while in the inn both preaching and book-selling was out of the question, as, on market days, it was rented to a wine-seller, whose trade I should have quite spoiled by my crowds; the previous market having been so tremendously wet, he had not been able to come in from the country. Now I began to see the *unfolding* of the LORD'S plans for me, why that Sunday was so wet, and why I had been led so clearly not to sell books. It was that I might have that whole day clear for preaching while the inn was at my disposal. It was the heavy rain that compelled me to stay at this place over a second market day. On the Tuesday I had to keep "moving on" when I went outside, but preaching a few times on the outskirts of the town. While at this place I met several old opium patients, some were well, cured, and some had gone back to their curse; but all had some slight knowledge of the truth after being with us from ten to thirty days, and all had so spread our fame that our kindness to them had even been exaggerated.

That evening we got to a small place, to *Yün-hsing-ch'ang*. Almost all my books were sold out, so I did not make for any more markets, but just took the places on the homeward route, and inquired for old opium patients. It was the same all the way, people eager to get books and listen, because they had heard from those who had lived with us for many days together in Paoning, almost if not quite free of charge, that we really sought their good. It was near this place that I went to the house of a man named Teng, who was cured of opium last year. He is a reading man, and he understands the Truth, but, like many others, wants to know if any one in the city has been bold enough to join us. He begged us hard to stay a day with him, but this I could not do; being actually in the home of a man like this quite reminded me of old SHAN-SI times. GOD grant that the whole district may soon be able even to surpass all that I saw in SHAN-SI. I am sure this opium work is preparing the way for a great work all round that district.

In spite of drenching rain and heavy winds, that evening I reached *Ta-ch'iao;* here we struck the main road to the capital, and found ourselves in luxurious quarters, and not only so, but the landlord of the inn—*the* inn of the

place—insisted on our being his guests, and would not take a cash, because two of his brothers had broken off opium with us. This is a place for which both my man and I have prayed much, having passed through several times, and even now the door seems wide open, and the landlord is the head man of the town. Pray for him.

Quite a number of people came in to have a chat, and while a decided preference was shown to any topic rather than the LORD JESUS, with GOD'S help I was enabled to get in not a little of the incorruptible seed.

We were up till late at night talking and reading the Word. We also had a hymn and prayer, in which the landlord and brother, with a few others, joined. Next morning at daybreak saw us on our way to Pao-ning, a matter of 100 *li*, a good day's journey even under favourable circumstances. Did 30 *li* before breakfast, of which 10 was quite past description, and added to a stiff day's work. This 30 *li* brought us to *Wan-nien-ya*, when we caught the market, and stayed till noon, sold a few books, and pasted tracts.

It was quite dark when we got over the Pao-ning river and safely *home*. Praise GOD for the nine days. I doubt whether I have ever been able to sow so much seed as this previously. It is real hard work, but the joy is *great*. You also help by your prayers, and there must shortly be a grand harvest. Plead Psa. cxxvi. 6. The LORD'S guidance throughout, both in the main and in detail, is past recording, but one point I must mention, which will explain an apparent discrepancy—bookselling at Wan-nien-ya after having been sold out!

Mr. McMullan had gone through Ta-ch'iao on his way to the capital a few days before I reached that place and had left a bundle of Scriptures because his load was too heavy! You see the LORD knew all about it!

Baptisms in the Shao-hing District, Cheh-kiang.

FROM REV. JAS. MEADOWS TO REV. J. W. STEVENSON.

SHAO-HING, *July 17th.*—I left this for the out-stations on May 30th. The first station was *Tsông-kô-bu*. On arriving at the chapel, we found the preacher out visiting some persons who were interested in the Gospel. This good brother, whom we call the "Literary Coolie," takes great interest in such work. He told us of several hopeful inquirers, but none as yet fit for baptism.

The few members we have here were called together, and we had a short service with them.

Our next station was *Shing-hien*. Here there were three candidates for baptism, but we received only one, viz., the youngest son of old Mr. Sing, the preacher. He was not baptized at Shing-hien, but at Yih-kô-cün. Now the old people have the pleasure of seeing all their children disciples of the LORD JESUS.

Only twenty sat down here to the Lord's Supper; three of these had walked 45 *li*—fifteen English miles—and two of them walked back the same night, making thirty miles in all.

Our next place was *Sin-ch'ang*, to which Mr. Heal accompanied us. There are sixteen or seventeen Christians in this city, and, for their numbers and considering their poverty, they are good givers, and willingly help on the work. The city is a hard field, owing to the indifference of the people to spiritual religion.

Mô-kô.—The people here come up well to the Sabbath services, and there are several hopeful inquirers. The members undertake to pay the preacher *half* his salary, and this is not bad for such poor people; of course, they also contribute to other charitable purposes.

The head man of this large village was so impressed by the change in the conduct of a man called Tung-ling, who is now a preacher at Hang-chau, that when appealed to by the villagers whether to allow the Christian religion free intercourse, or to suppress it, said: "All you young fellows go and join it, for a religion that has made such a change in young Tung-ling cannot be a bad one."

Yih-kô-cün.—We have Christians, inquirers, and candidates, in about twelve or fourteen villages round this place. Out of a good number of candidates for baptism nine presented themselves for examination here. We examined seven, and baptised six of these.

One was an old man 67 years of age; it did us all good to hear him. Amongst other interesting statements he replied, when asked about his sins, "As to my sins, they are so many I can't speak about them; but JESUS has pardoned them all, and I came along the road this morning with a light foot and happy heart." He had walked eleven English miles that morning, and walked back the same night.

Our chapel here can cram into it about 100 persons, but the Sunday we were there about 150 were present, so we took the benches, table, and chair for the preacher, and arranged them under two large shady trees near by, and had very refreshing services, the singing was hearty, the prayers to the point, and the preaching was "CHRIST and Him crucified."

One backslider stood up and confessed his faults at the afternoon service. Fifty-six of us sat down to the LORD'S Supper. The work at the out-stations on the whole looks encouraging.

At *Shao-hing* some of our people have recently been quickened into giving a ready and willing testimony to JESUS.

More Baptisms in the Wun-chau District, Cheh-kiang.

FROM MR. GRIERSON.

DONG-LING, *June 19th.*—It is with much joy I have to tell you of seven more baptisms; at Wun-chau five on Sunday, June 10th, viz., three women and two men, and at this place, Dong-ling, two men on Sunday last, June 17th. The three women gave excellent testimony as to the preciousness of CHRIST, and were very clear. One of the Wun-chau men is blind, and I have succeeded in teaching him Mr. Murray's system for the blind, adapted to the Wun-chau district. I had him at Bing-yae with me learning the system, at which he is very earnest. Praise the LORD for these additional tokens of His love.

One of the men received here on Sunday gave a splendid testimony to the reality of his being born again. He had planted a field of opium about the beginning of the year, but on hearing that it was not right to grow it, he at once set to, although the crop was pretty well advanced, and uprooted the whole field. All the members who know him, speak very highly of his character.

Baptisms in the Lai-gan District, Gan-hwuy.

FROM MR. GEORGE MILLER.

ON the 11th of June Mr. Douglas and I, with our native helper, left Ning-kwoh Fu for the country station of Ku-cheng-tsih, a distance of 600 *li*, situated to the extreme north-east of this province. Work was first commenced here by a native inquirer about six years ago.

On arriving at Ku-cheng we were glad to meet the native pastor so well and happy. He proposed that we should stay in the country chapel, and not in the one connected with the business part of the village. We got there about sunset, after a short walk. The scenery round about is wild, resembling the Highlands of Scotland. The chapel is situated near to the base of a long range of hills, fronting an open extensive plain richly cultivated.

The homes of the Christians are scattered along this plain, not at great distances, so that they can often meet to praise GOD.

At present there are about thirty communicants on the church roll; we had the pleasure of meeting most, if not all of them. A few have lately been called home.

After staying a few days with the friends here, we visited Fuh-shan-tsih, another country station, and had cause to praise GOD for the many warm-hearted believers we met there. All seemed anxious to hear more of the "wonderful words of life," and at the services held the HOLY GHOST was present with mighty power.

Nineteen who had decided to serve the LORD were admitted into the church by baptism, the majority of whom had been inquirers for more than two years. I believe that this station will become one of the most encouraging and successful centres for village work.

Work in North Kiang-su.

FROM THE DIARY OF MISS McFARLANE.

June 4th.—We made a visit to An-tung Hien last week, and had a most encouraging time there. We got into the city just about dusk. A number of women came into the inn to see us, to whom we were telling the good news till nearly 10 p.m.

We got up early next morning and had a walk round the city, getting a splendid view of it from the bank of the old Yellow River, which is two or three feet higher than the city wall. It is not a large city; from the number of houses I should judge the population to be about three or four thousand. They have had no one yet to tell them the Gospel. We were told that no foreigner had ever been there, with the exception of Mr. Copp, of the Bible Society, three or four years ago. Should the LORD open the way, we should very much like to come and work here for a time.

When we returned to our inn it was some little time before we had breakfast, during which many came to see us, and we had again the opportunity of telling our message. We went out again and sold what Gospels we had, and then returned home. As we left the city we passed a pagoda and large temple, and went in. Some women gathered, and here, in an idol temple, we preached the glorious Gospel to them. How our hearts were stirred as we saw these idols of wood and clay, and thought of Him who liveth for ever and ever, glorious in power! The dear women listened with seeming interest to the story of love, and seemed to understand before we left them that JESUS had died for them.

On Saturday I went to pass the night at the home of a dear old woman, an inquirer. She is very real, and seems very anxious to be taught more about JESUS. Several of her friends and neighbours listened attentively to the truth, and she herself testified, saying whatever they would do, she meant to follow JESUS and go to heaven.

June 8th.—Yesterday evening we returned from a short visit to one of the neighbouring towns, having had many opportunities of telling out the tidings of free and full salvation.

June 11th.—Had such a nice class with some women, six of whom are inquirers. Towards evening visited some of the neighbouring hamlets. The people were very busy harvesting, but in each place we managed to get one or two to listen. We sat down in a field beside a group of women who were resting. Poor things! they have such hard work, and looked so weary. We talked with them for some time, but had to leave without seeing any of them interested in our message. "Here a little, and there a little," so we sow the seed, believing that we shall find it even if after many days.

June 14th.—Returned last night from a visit of a couple of days to a friend of one of the Christians here. Had a most interesting time with two women, who say they believe and mean to trust JESUS always. I am thankful to say the man at whose house we were staying has accepted the truth. He seems very intelligent. Pray that the HOLY SPIRIT may lead him right out for CHRIST. He has no one near to teach him.

Very early in the morning, about daybreak, one of the dear women who was so interested the day before awoke me with the request that I would teach her to pray—she had forgotten what to say. I explained to her that prayer was asking GOD for what we felt we needed, and she seemed to understand. Was she not an early inquirer?

We left in the afternoon, visiting two places on the way, where we witnessed for the MASTER, and left some Gospels. We reached home after dark, to get such a warm welcome from the dear people here. How one gets attached to them!

June 16th.—This morning we had some very early visitors, or rather an early invitation. About 4.30 two men came to the door with barrows, with the request that we would go to a village seven or eight *li* away. I was there visiting yesterday afternoon, and after talking with several groups, was sent for to the house of the people to whom the place belongs; a little girl, their only child, was sick. I told them I did not understand medicine, but would come the next day with Miss Guinness, who did, hence the early invitation. We went with them as soon as possible, glad to make the journey before the heat of the day. They were most grateful for the help dear Miss Guinness was able to give, and we had a nice quiet time with the lady and some people who had gathered. We waited to breakfast, after which many of the people came with requests for medicine. Poor things! some of them suffer dreadfully, and they seem to think we have power to heal anything. We told them of the Great Physician.

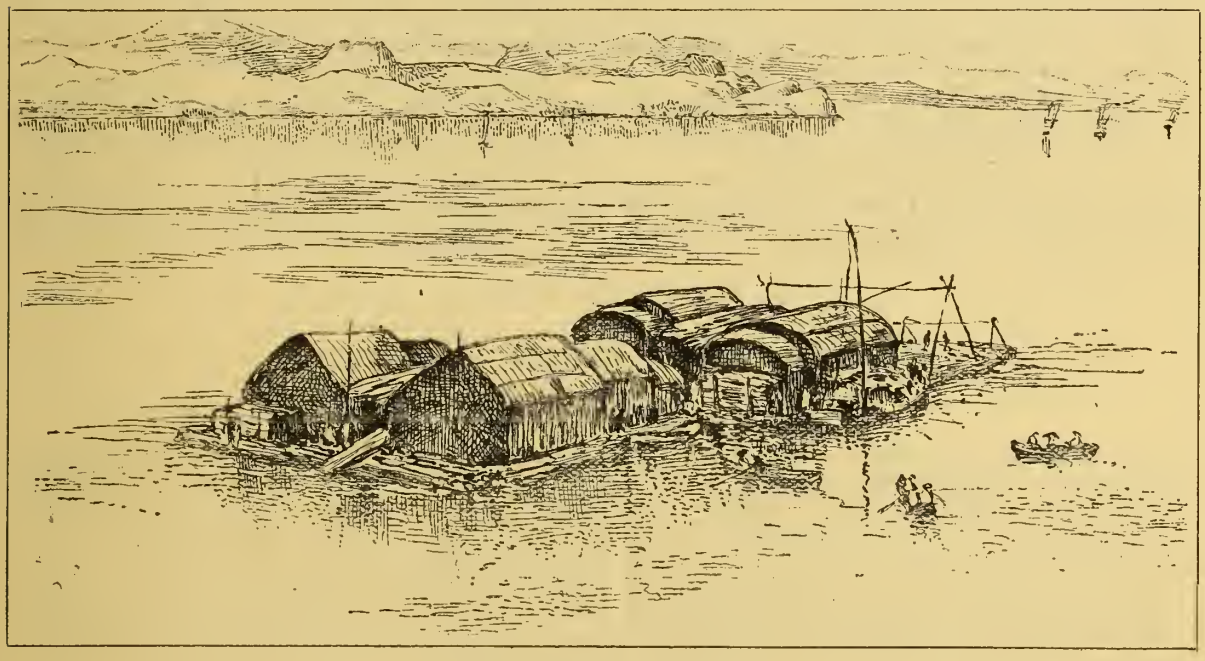
On the way home heard of the death of a young girl I visited yesterday. I thought she could not get better, but did not know the end was so near. She heard the Gospel, but I don't know how much she understood, she was so very weak. How sad, how awful, to think that hundreds die daily without having *once* heard!

June 21st.—The last four days have been spent at the home of one of the native Christians. It has been a great pleasure to be with him and see his home life. One gets to know so much better their difficulties and temptations. He is very poor, his home is a little mud hut, with some land from which he manages, with no little difficulty, to feed and clothe himself, his wife and children. His kindness to us was most touching; the best they had they gave. The dear man was baptised by Mr. Parrot, at Yang-chau, some four or five years ago; he went there seeking help for his child, who was very ill, heard the Gospel, received the SAVIOUR, and returned to his home, where he has witnessed for his MASTER ever since. His child was healed, and is now strong and well. There are some inquirers that have been brought in through this dear brother, two men and three lads. One man lives quite near, and seems very bright; the other lives six *li* away. We visited his home yesterday, staying for the day. He has to bear not a little persecution, but is so happy through it all.

We did not meet the three lads; they had gone to other farms to help in the harvest. Visitors came every day from far and near, from early morning until evening, and we were kept busy telling out the good news, sometimes to eager listeners, but more often finding them more attracted by us than by our message. His Word says, "Withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The evening before we left sixty or seventy people came to worship; the house, of course, was much too small, so we had an open-air meeting, and such a nice time. Pray for blessing on the seed sown.

June 25th.—We have now about fourteen names down as inquirers. Some are quite ready for baptism; others, who have recently received the LORD, need much teaching. The father and son of the people in whose house we are living are now giving up opium. The father, we believe, has truly accepted the LORD JESUS. We are asking for the whole household. He has said, "Whatsoever ye shall ask in prayer, believing, ye shall receive."



RAFTS ON THE PO-YANG LAKE.
(*Sketch by Mr. J. T. Reid.*)

"Cast thy Bread upon the Waters."

FROM MR. ARMSTRONG.

TA-KU-T'ANG, *July 9th.*—Rafts began to appear on the lake (Poyang) in the month of February. Since that time we have had some every week. On one occasion I remember counting ten in the bay; while I write five are anchored here. The wood, which comes from the middle and south of the Province, is felled in the late autumn, and floated down the rivers and lake as opportunities permit. The rafts vary greatly in size, some requiring as many as one-hundred-and-fifty men to work them; the smallest I have heard of had thirty men. Report goes that the raftsmen are very wild; but I am pleased to say that we have not had any roughness here. Indeed, the men have been attending well at the Hall during the week, and crowding us out on Sundays.

A few extracts from my diary may be interesting.

Sun., 17th June.—Hall crowded with men one hour before the time for meeting. Mrs. Armstrong and Mr. Ho (my native helper) took the women into the house, while I spoke to the men; they were much impressed. I invited them back in the afternoon. After Mr. Ho had

preached, I insisted on decision. Having exhausted my vocabulary of words of warning, I asked those to stand who from that time decided to be disciples of JESUS. Praise GOD! seven solemnly and determinedly stood up before their fellows.

Sun., 24th June.—To-day, again, a large number came to hear. Mr. Ho preached very pointedly from "Whosoever will save his life shall lose it," etc. At the close of the service I was led to call for decision, when three—one man and two women—stood up for JESUS. The man is a teacher, and has been noted for his pride; all the three belong to Ta-ku-t'ang. One other man stood, but sat down again. On being asked why he had not kept up, he said that he had been telling his friends about the Gospel, and that he believed it was true; but that when he stood up he thought of what his five brothers and other friends had said—his name must come off the family register; he must leave the home which he has enjoyed in common with his other brothers; he would be no longer a Chinaman, etc., etc.—he could not stand. I have known this man for six months, and I believe he will come right out yet.

Wed., 27th June.—Boatman came up with top of one finger smashed off; had been done three weeks before. Washed it and used weak carbolic. Told him how to hold it to have the least possible pain; gave him some wash to use afterwards. Preached CHRIST to him. Learned he was from HUNAN. As he went off very grateful, indeed, I could not but say to myself, "There is one man, at least, I think will have no decided objection to Mr. Dorward and his band entering HUNAN."

Sun., July 1st.—The chapel overflowing with men; women in the house. Mr. Ho spoke to the former; I said a word to the latter. After dismissing the first hearers, so many came again to the Hall that we went on. In the afternoon a band of men came, when something like the following might have been heard: "Have you heard the doctrine?" "No." "Have you never heard of JESUS?" "We don't understand you." Then we explain who JESUS is, and ask them if they have ever heard of Him. "No," they say, "but some fellows came up in the forenoon and heard such strange things about some one who was able to make the dead live, the lame walk, and the blind see, that they came back to the raft and told us; so we have come to hear for ourselves." You will not wonder that we praised GOD anew, and gladly told of Him who was and is "mighty to save." Oh for HOLY GHOST power constantly abiding.

Sat., 7th July.—Thermometer, 81° in the shade. Forty-two men-visitors and some women. All listened attentively; many bought Gospels.

Sun., 8th July.—We could only seat about half of the men who came to the forenoon service. Mrs. Armstrong spoke to the women in the house: I spoke to the men. Have a white board 8 ft. by 3 ft., and on this board to-day have text, Rev. iii. 20, written on one-half, and a very telling sketch, by Mr. Reid, on the other half, explaining the text. "Eye-gate" as well as "Ear-gate" is needed to make ideas plain to the Chinese. Many of the people went away resolving to think the whole matter over, not a few asking at what other places on their way to Nankin they could hear this Gospel.

This kind of work does not tell in statistics, but when HE puts their names into His book, how blessed to think that He never, for one moment, loses sight of His jewels. So, although we should never have a large church here, or anywhere, we are bent on going forward, by His grace, casting the bread upon the waters; for have not we heard Him say, "Cast thy bread upon the waters, for thou shalt find it after many days."

Experience of a Native Christian.

FROM MISS CARPENTER.

SHAO-HING, *June 7th.*—After my sister's marriage I returned to Kiu-chau alone, to bring down our goods, as it was decided for her to go to Sin-ch'ang. The native servant I took with me was a Christian man from Shing-hien, who had been in our service some months. It is now several years since he was converted, and his life has always been very bright and satisfactory. At morning and evening prayers it was most cheering to see how thoroughly he enjoyed GOD'S precious Word, asking most intelligent questions; having more time on the boat, we sometimes spent an hour or more over the Word.

One evening as we got up from our knees, Ah-song said, "I have proved that GOD has been good to me." When I asked how he had proved it, he answered, "Soon after I became a Christian, my business failed, and I scarcely knew how to earn enough to support my mother; I was willing to go short myself, but could not help being troubled about her. She with all my other friends said it was my own fault, and if I would but give up the foreign religion they were sure the trade would be good again. I could not understand why the LORD had sent me this trouble, but I knew that JESUS was my SAVIOUR, and I could not give Him up. At last I was obliged to close the shop and go home to my own village. But GOD gave me work to do of one kind and another, and I soon found my needs supplied. When I had the opportunity of preaching the Gospel to my relations I did so, and very soon was rejoiced to hear that my mother was also a disciple of JESUS; in a short time two other relations were converted, and an old lady who was living in the next house. This old lady was taken ill soon after I went to live in the village, and said it was all owing to my having become a Christian. She assured me there was no good in such a religion as that, and implored me to give it up, but I told her what JESUS had done for me, and that He was only waiting to save and bless her too, if she would but believe in Him. A few Sundays after she had a sedan-chair brought, and was carried from her bed to the chapel. The following Sunday she also went and took a young woman with her. Soon she found my words were true, and JESUS became as precious to her as He was to me."

I have since heard Mr. Meadows say that this old lady is one of the brightest witnesses in that place. Ah-song ended by saying, "If GOD had not made my business to fail, I should not have gone to live near my relations, and they would not have heard the Gospel. It is worth hundreds of dollars to me to know that they are now rejoicing in JESUS as their SAVIOUR. I have proved GOD'S goodness to me, and I want to follow Him faithfully all my life. Will you, Miss Carpenter, constantly pray for me? I truly want to be faithful." The above is as nearly word for word, as I can possibly remember.

LIST OF PROTESTANT MISSIONARIES IN CHINA IN MAY, 1888.

The Societies are arranged in the order in which the Society or Denomination commenced work in China. The names of the Male Missionaries are given in Small Capitals (CHINA); those of Medical Missionaries are in blacker Type (**China**); and Ordained Medical Missionaries in blacker Capitals (**CHINA**). Lady Missionaries are indicated by Italic Type (*China*); and Medical Ladies by Italic Capitals (*CHINA*). Unmarried men are indicated by an asterisk (*), and absent Missionaries by a dagger (†).

British Societies.

LONDON MISSIONARY SOCIETY, 1808.

Pekin. ARRIVAL

OWEN, G.† 1866
GILMOUR, J., M.A.* .. 1870
MEECH, S. E... 1871
STONEHOUSE, J. 1882
Philip, Miss† 1884
Smith, Miss 1884
Pritchard, E. T., M.B., C.M. 1886
Moreton, Miss 1886
Pearson, Miss A. 1887

Tien-tsin.

LEES, J. 1861
BRYSON, T. 1866
KING, A... 1879
REES, W. H. 1883
Roberts, F. C., M.B., C.M.* 1887
Mc Farlane, Sewell S., L.R.C.S., L.R.C.P. .. 1887
Morrison, Mrs. 1887
Winterbotham, Miss K. B. 1887

Han-kow.

JOHN, GRIFFITH*.. .. 1855
FOSTER, A., B.A. 1871
BONSEY, A. 1882
Gillison, T., M.B., C.M.*.. 1882
WILSON, J. W. 1886

Wu-chang.

OWEN, W.* 1879
SPARHAM, C. G.* 1884

Shang-hai.

MUIRHEAD, W. 1847
Browne, Miss E. G. .. 1887
Gilfillan, Miss C. J. .. 1887

Amoy.

MACGOWAN, J. 1859
SADLER, JAMES 1866
Ashburner, Miss 1885
Miller, Miss 1885
JOSELAND, F. P. 1887

Chiang-chiu.

ROSS, R. M. 1885
Fahmy, Ahmed, M.B., C.M. 1887

Hong-kong.

CHALMERS, J., LL.D. .. 1852
Rowe, Miss 1876
BONDFIELD, G. H. .. 1883

Canton.

PEARSE, T. W. 1879
EICHLER, E. R. 1881

SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST, 1834.

Ning-po.

Smith, Miss G. 1878
Higginbotham, Miss .. 1887

Foo-chow.

Bushell, Miss 1884

Hong-kong.

Johnstone, Miss 1874
Jersey, Miss De 1883
Magill, Miss 1885

BRITISH AND FOREIGN BIBLE SOCIETY, 1843.

NORTH CHINA AGENCY

Tien-tsin.

BRYANT, E., *Agent* .. 1865
JENKINS, R.* 1887

New-chwang.

TURLEY, R. T.* 1886

Shan-tung Che-foo.

PATON, T. 1882

Ping-yang Fu.

EVANS, D.* 1884

T'ai-yuen Fu.

ADAMSON, A... 1884

MID-CHINA AGENCY.

Shang-hai.

DYER, S., *Agent* 1875
MOLLMAN, J.* 1865
MURRAY, D. S. 1883

Cheh-kiang and Kiang-su.

DAY, L. J.* 1887

SOUTH CHINA AGENCY

Canton.

KENMURE, ALEX., *Agent* 1886
MCCLOY, THOS. 1886

Hong-kong.

REINHARDT, C.* 1883

NATIONAL BIBLE SOCIETY OF SCOTLAND, 1863.

Pekin.

MURRAY, W. H. 1871

Han-kow.

ARCHIBALD, JOHN† .. 1877
MURRAY, JAMES*.. .. 1887
ANNAUD, A. S.* 1887

CHURCH MISSIONARY SOCIETY, 1844.

Shang-hai.

MOULE, A. E. 1861
LANNING, G. 1875

Hang-chow.

MOULE, G. E., D.D., Bishop of Mid-China 1857
ELWIN, A. 1870
Main, Duncan, M.D... .. 1881
HORSBURGH, J. H. .. 1883
COULTAS, G. W. 1886
Hicken, Dr.* 1887
NEALE, J.* 1887
Vaughan, Miss M. .. 1887
Wright, Miss A. L. .. 1888

Ning-po.

Lawrence, Miss M. .. 1869
BATES, J.... 1866
HOARE, J. C. 1875
MORGAN, I. H.* 1884
SYMONS, C. J. F. S. .. 1887
MOULE, W. S.* 1888

Shao-hing.

VALENTINE, J. D. .. 1863
FULLER, A. R.† 1882

Foo-chow.

WOLFE, J. R... 1861
STEWART, R. W... .. 1876
LLOYD, L. 1876
BANISTER, W. 1880
SHAW, C... 1882
COLLINS, J. S.* 1887

Foo-ning Fu.

Taylor, Van S., M.D. .. 1878
MARTIN, J. 1881
Goldie, Miss E. 1887

Canton.

GRUNDY, J. 1878

Hong-kong.

BURDEN, J. S., D.D., Bishop of South China 1853
OST, J. B. 1879

Pak-hoi.

Horder, E. G., Dr.* 1883
LIGHT, W.* 1886

CHURCH OF ENGLAND MISSION IN NORTH CHINA, 1874.

Pekin.

SCOTT, C. P., D.D., Bishop* 1874
BRERETON, W. 1880
Skelton, Miss 1886

Che-foo.

GREENWOOD, M.*.. .. 1874
WILLIAMS, W. J... .. 1887
Walker, Miss 1884
Parsons, Miss.. 1885

Tai-gan Fu.

SPRENT, F. H. 1884
BROWN, H. J... 1887

ENGLISH PRESBYTERIAN MISSION, 1847.

Amoy.

McGregor, W., M.A... 1864
Thompson, H. 1877
Watson, J., M.A... .. 1880
MACLEISH, A. L., A.M., M.B., C.M. 1881
Maclagan, Miss G. F... 1883
Johnston, Miss F. M. .. 1885
Graham, Miss Lilias .. 1888
Gregory, Alex., M.A. 1888

Chin-chew.

Grant, D., M.B., C.M. .. 1880

Tai-wan Fu (Formosa).

Campbell, Wm.†.. .. 1871
Barclay, T., M.A. .. 1874
Anderson, P., L.R.C.S., P.E.† 1878
Thow, Wm., M.A. .. 1880
Ede, George.. 1883
Butler, Miss A. E. .. 1885
Stuart, Miss F. 1885
Lang, John, L.R.C.P., E... 1885

Swa-tow.

Smith, G., M.A. 1857
Mackenzie, H. L., M.A.† 1860
Duffus, Wm. 1869
Gibson, J. C., M.A. .. 1874
Ricketts, Miss C. M.† .. 1878
Lyall, A., M.B., C.M... .. 1879
Paton, Wm. 1881
Cousland, P. B., M.B., C.M. 1882
Black, Miss E. 1885
Harkness, Miss M. .. 1887

Ng-kang-phu.

McIver, D., M.A.† .. 1879
RIDDEL, W., M.A., M.B., C.M. 1881
McPhun, J. F., M.B., C.M. 1883
Falconer, Miss 1837

UNITED PRESBYTERIAN CHURCH OF SCOTLAND, 1865.

Shang-hai.

Williamson, A., B.A., LL.D.* 1855

Hai-chung and New-chwang.

MacIntyre, J. 1872
Wylie, J. A., M.A.* .. 1887
Westwater, A. McD., L.R.C.P., and S. 1884
Westwater, Mrs. Alex. 1882

Moukden.

Ross, John 1872
Webster, J. 1882
Christie, D., L.R.C.P. .. 1882

IRISH PRESBYTERIAN CHURCH, 1869.

New-chwang.

Carson, James 1874
Shaw, W. W. 1884
Fulton, T. C. 1885

CANADIAN PRESBYTERIAN MISSION, 1871.

Tam-sui.

MACKAY, G. L., D.D. .. 1871
Jamieson, John 1883

CHURCH OF SCOTLAND, 1878.

I-chang.

Cockburn, G., M.A. .. 1878
Dowsley, Andrew, B.A... 1880
MACDONALD, G. B. DOUGLAS, M.B., C.M... 1887

WESLEYAN MISSION, 1852.

Han-kow.

Hill, D.* 1865
Cornaby, W. A.* .. 1885
Miles, G.* 1885
Reid, W. H.* 1886
Morley, A., M.R.C.S., L.R.C.P.* 1886
HODGE, S. R., M.R.C.S... 1887
Sugden, Miss 1886
Williams, Miss 1886

Wu-chang.

Barber, W. T. A., M.A. 1885

Han-yang.

Warren, G. G.* 1886
Mitchil, Chas. W.* .. 1873
North, T. E... 1880

Wu-sueh.

Bramfitt, T.† 1875
Boden, F.* 1884

Kwang-chi.

Watson, W. H. 1882
Watson, Miss 1885
Watson, Miss M. 1886

Canton.

Bone, C. 1880
Parker, H. J. 1883
Hargreaves, G.† .. 1878

Fat-shan.

WENYON, C., M.D, C.M. 1880
Bridie, W.* 1882
MACDONALD, R., M.D., C.M.* 1884

Shui-kwan.

Tope, S. G.* 1882
Turner, J. A. 1886

METHODIST NEW CONNEXION MISSION, 1860.

Tien-tsin.

Innocent, J. 1860
Robinson, J... 1877
Turner, F. B.* 1887

Lao-ling.

Candlin, G. T. 1878
Innocent, G. M. H.*.. 1882
Shrubshall, W. W. .. 1887

Kai-ping.

Hinds, J. 1879

UNITED METHODIST FREE CHURCH, 1867.

Ning-po.

Galpin, F. 1857
Swallow, R. 1874

Wen-chow.

Soothill, W. E... .. 1882

BIBLE CHRISTIANS, 1885.

Yün-nan Fu.

Vanstone, T. G... .. 1885

Chau-tung Fu.

Thorne, S. T. 1885
Dymond, F. J.* 1887
Pollard, S.* 1887

BAPTIST MISSIONARY SOCIETY, 1860.

Tai-yuen Fu.

Turner, J. J. 1876
Sowerby, A. 1881
Morgan, E. 1884
Dixon, H. 1884
Farthing, G. B.* .. 1886
Shorrock, A. G.* .. 1886

Ts'ing-chau Fu.

Richard, T. 1869
Jones, A. G. 1876
James, F.† 1876
Whitewright, J. S. .. 1881
Couling, S. 1884
Forsyth, R. C. 1884
Medhurst, C. S. .. 1885
Watson, J. R., M.B. 1885
Wills, W. A. 1876
Drake, S. B. 1878
Nickalls, E. C.*.. .. 1886
Smyth, E. C.* 1886
Bruce, J. P.* 1886
Harmon, F.* 1887

CHINA INLAND MISSION, 1865.

Lan-chau.

Parker, George.. .. 1876
Taylor, Miss Annie .. 1884
Hogg, Charles F. .. 1884
Muir, Miss G. 1887
Graham Brown, Miss M. 1887

Si-ning.

Laughton, William 1884
Polhill-Turner, C.* 1885
Ellis, Miss Clara 1887
Ellis, Miss Florence .. 1887

Ning-hsia.

Horobin, Charles* .. 1884
McKee, Stewart* .. 1884
Burnett, W. E. 1883
McQuillan, Miss 1887

Ts'in-chau.

Hunt, Henry W. .. 1879
Botham, T. E. S.* .. 1885
Brown, Geo. Graham* 1886
Kinahan, Miss 1886
Sutherland, Miss 1887
Smalley, Miss 1887

San-yang Chwang.

Marston, Miss 1884
Barclay, Miss 1884

Han-chung.

Easton, G. F. 1875
Wilson, W., M.B., C.M.† 1882
Drake, Miss Alice .. 1884
Fenton, Miss 1886
Johnson, Miss 1887
Fryer, Miss 1887
Holme, Miss 1877

Ch'en-ku.

Pearse, Edward .. 1876
Hughesdon, Edward* 1884

Kwei-hwa-ch'eng.

Clarke, George W.† 1875
Beynon, W. T. 1885

Ta-t'ung.

King, T. H.* 1884

T'ai-yuen.

Edwards, E. H., M.B., C.M. 1882
Robertson, D. M.* .. 1885
Orr Ewing, A.* 1886
Stewart, J. C., M.D., (U.S.A.)* 1886
Broomhall, Miss A. G. 1884
Stevens, Miss 1885
Elliston, Mrs. 1882
Terry, Mrs. 1886
Forth, Miss L. M. .. 1887

Hiao-i.

Seed, Miss 1883
Whitchurch, Miss.. .. 1884

Sih-chau.

Key, Wm. 1884
Kerr, Miss 1880

Ta-ning.

Scott, Miss M. E... .. 1887
Miles, Miss Alice A. .. 1887

Hoh-chau.

Reuter, Miss 1886

Jakobsen, Miss 1886
Burroughes, Miss 1887

Hung-t'ung.

HOSTE, D. E.* 1885
MACGREGOR, H. N.* .. 1877

P'ing-yang.

BAGNALL, B. 1873

K'üh-wu.

RUSSELL, WILLIAM* .. 1887
FOLKE, ERIK* 1887

Lu-gan.

SMITH, STANLEY P., B.A.* 1885
STUDD, C. T., B.A. .. 1885

Hwuy-luh.

PIGOTT, T. W., B.A. .. 1879
TOMALIN, ED. 1879
BROOMHALL, A. H.* .. 1884
HODDLE, A.*.. 1887

Che-foo.

Douthwaite, A. W.M., D., (U.S.A.) 1874
Schofield, Mrs. 1874
Fausset, Miss 1885
Malin, Miss 1887
NORRIS, HERBERT L.* 1884
MCCARTHY, FRANK* .. 1887
Hibberd, Miss.. 1886
Knight, Miss 1887
Ellis, Miss L. K. 1887
Sanderson, Miss 1888
STOOKE, J. A. 1887
DOUGLAS, J. R.* 1885

Fuh-shan.

Cheney, Mrs. 1884
McWatters, Miss 1887
Miller, Miss 1887

Ning-hai.

JUDD, C. H. 1868
FINLAYSON, JOHN* .. 1884
Groves, Miss 1887

Chau-kia-k'eo.

COULTHARD, J. J.... .. 1879
JOHNSTON, W. S.* .. 1887

She-k'i-tien.

SLIMMON, J. A.* 1884
MILLS, D. J.* 1887
GRACIE, ARCH.* 1887

Chen-tu.

CLARKE, SAMUEL R.† 1878
Parry, Herbert, L.R.C.P., M.R.C.S. 1884
Pruen, Wm., L.R.C.P. & S. 1880
OWEN, R. GRAY 1885
Riley, Mrs. 1882
Fosbery, Miss 1884
Webb, Miss Elizabeth .. 1884

Chung-k'ing.

Cameron, J., M D. (U.S.A.) 1875
MCMULLAN, J.* 1884
FAERS, A. H.* 1887
Malpas, Miss 1883
Davis, Miss 1886
Webber, Miss.. 1887
Ramsay, Miss 1887
Hook, Miss A. K.... .. 1887

Pao-ning.

CASSELS, W. W., B.A.. 1885
BEAUCHAMP, MONTAGU, B.A.* 1885
Culverwell, Miss 1887
Hanbury, Miss 1887
Bastone, Miss.. 1887
Williams, Miss F. M... 1887

Pa-chau.

POLHILL-TURNER, A. T., B.A.* 1885
GILL, W. HOPE* 1885

Wan-hien.

PHELPS, ALBERT*.. .. 1887

Wu-ch'ang.

BROUMTON, J. F.... .. 1875
WALKER, MAURICE J.* 1885

Fan-ch'eng.

HUTTON, THOMAS .. 1884
Gates, Miss 1887
Waldie, Miss 1887

Sha-shï.

DORWARD, A. C.* .. 1878
JAMES, T.* 1885
GULSTON, F. W. K. .. 1885
Wilson, Miss E.† 1876

Lao-ho-k'eo.

KING, GEORGE 1875
Black, Miss Jane 1883
Black, Miss Emily .. 1884

Cheng-yang-kwan.

REID, JOHN* 1884
BROCK, JOHN* 1887
LANDALE, R. J., M.A.† 1876

Gan-k'ing.

COOPER, WILLIAM† .. 1881
BALLER, F. W.† 1873
WOOD, F. MARCUS .. 1883
SAUNDERS, Alex. R.* .. 1887

Students.

BEGG, T. D.*
BELCHER, W. M.*
BLAND, A.*
BRIDGE, A. H.*
DRYSDALE, I. F.*
EWING, A.*
EYRES, THOS.*
HUNTLEY, A. H.*
I'ANSON, C. S.*
LAWSON, D.*
LUND, F. E.*
LUTLEY, A.*
MURRAY, F.*
NŒSTIGAARD, O. S.*
PEAT, W. G.*
REDFERN, F. A.*
RIRIE, B.*
SHEARER, W. E.*
SIMPSON, JAS.*
VALE, JOS.*
WATERS, B. CURTIS.*
WELLWOOD, R.*

Ning-kwoh.

MILLER, GEORGE* .. 1884
DARROCH, JOHN*.. .. 1887

Hwuy-chau.

KAY, DUNCAN 1884
Robertson, Miss J. D... 1886
Jones, Miss S. E. 1886

Shang-hai.

STEVENSON, J. W. .. 1866
CARDWELL, J. E.... .. 1868
LEWIS, W. J.... 1885
DICK, HENRY* 1883
Black, Miss Mary.. .. 1884
Williamson, Miss.. .. 1887
Palmer, Miss 1887

Yang-chau.

MCCARTHY, JOHN .. 1867
Murray, Miss C. K. .. 1884
Murray, Miss M.... .. 1884
Clark, Miss C. P. 1886
Webb, Miss Jennie .. 1885
Ferriman, Miss 1887
Kentfield, Miss 1887

Lady Students.

Baker, Miss
Barrett, Miss
Campbell, Miss
Chilton, Miss
Crewdson, Miss A.
Crewdson, Miss R.
Guinness, Miss
Ord, Miss
Reed, Miss

Ts'ing-kiang-p'u.

McFarlane, Miss 1884
MacKee, Miss 1887

Bhamô (Upper Burmah).

SOLTAU, HENRY†.. .. 1875
STEVEN, F. A.* 1883

Ta-li Fu.

FOUCAR, F. T.* 1885
SMITH, JOHN* 1885

Yun-nan Fu.

STEVENSON, OWEN* .. 1883
CURNOW, J. O.* 1887
TOMKINSON, ED. 1887
Eland, Miss 1887
Cutt, Miss 1887
Hainge, Miss 1887

Kwei-yang.

ANDREW, GEORGE .. 1881
WINDSOR, THOMAS .. 1884
ADAM, JAMES* 1887

Ta-ku-t'ang.

ARMSTRONG, ALEX., F.E.I.S. 1887
REID, J. T. 1887
Cox, Geo. A., L.R.C.P. AND S.* 1887

Nan-k'ang Fu.

Tapscott, Miss 1886
Mitchell, Miss.. 1887

Kwei-k'i.

TAYLOR, H. H. 1881
Arthur, Miss 1887

Ho-k'eo.

Gibson, Miss 1884
Say, Miss.. 1886
Parker, Miss 1887

Yuh-shan.

Mackintosh, Miss 1884
Marchbank, Miss 1887

Hang-chau, 1866.
(*Pastor, Wông Læ-djun.*)
(,, *Nying Ts-ky'ing.*)

Shao-hing.

MEADOWS, JAMES .. 1862
Carpenter, Miss 1883

Shing-hien.

HEAL, J. A. 1885

Fung-hwa.

WILLIAMSON, J. 1866

Ning-hai.

HARRISON, M.* 1885

T'ai-chau.

RUDLAND, W. D... .. 1866

Wun-chau.

STOTT, GEORGE† 1866
Britton, Miss 1887
Judd, Miss H. A.... .. 1887

Bing-yae.

GRIERSON, R. 1885

Ch'u-chau.

SAYERS, E. S.* 1886

Yung-k'ang.

WRIGHT, A.*.. 1886

Kin-hwa.

LANGMAN, A. 1884

Kiu-chau.

THOMPSON, DAVID .. 1881
Boyd, Miss 1878

Ch'ang-shan.

Byron, Miss 1884

Peh-shïh-kiai.

Littler, Miss 1886
Rogers, Miss 1887

In England.
TAYLOR, J. HUDSON, M.R.C.S.
Turner. Miss
NICOLL, GEO.
Randle, Horace A., M.D., (U.S A.)
Horne, Miss
MOORE, C. G.
TRENCH, FRANK

EASON, ARTHUR
Todd, Miss

FRIENDS' FOREIGN MISSION

Han-chung.
DAVIDSON, R. J. 1885

THE CHINESE BOOK AND TRACT SOCIETY, 1886.

Shang-hai.
WILLIAMSON, A., B.A., LL.D.* 1855
MACINTOSH, GILBERT 1885

UNCONNECTED.

Amoy.
BUDD, C. 1876

Kiu-kiang.
MOLAND, C. E. 1885
BLANDFORD, C. T.* .. 1885

A list of Missionaries of American and Continental Societies will be given next month.

Woman's Work.

FROM MISS S. E. JONES.

HWUY-CHAU-FU, *June 19th.*—While rejoicing with our dear fellow-workers all over the empire, I am truly thankful to the LORD for what He has permitted us to see of His power to save in our own city and villages. Surely these are "the days of GOD'S right hand" for the heathen: He is answering the prayers of our forefathers, and bringing to pass His own great, grand, eternal purposes. I remember a friend once saying, "What has become of the prayers of all GOD's people who have prayed, 'Thy kingdom come,' and have passed away without seeing the answer? They were all precious to Him, and ran in the same direction as His mighty ocean of love towards the world." It is grand to realise how sure GOD'S promises are—it is the greatest comfort in a land like this, is it not?

Miss Robertson has been spending a week in a village 90 *li* from here. She visited every house, and spoke of CHRIST to all the people. She also went to another village, 5 *li* off, and stayed a night on the way home; there our cook had had a very long and interesting talk with a painter, who manifested much real interest. He had heard a little, but did not understand much; he has been here many times since the cook's visit. Our cook is a most helpful man; he is a bright witness, and is able to help any seeking soul and direct him aright.

The boatman was here last week; he is growing in the knowledge of JESUS CHRIST, and he told us that his mother and wife manifested a desire to know more of the truth. This was great joy to us; we have prayed much for the people in that village.

A fortnight ago Miss Robertson and I started early one morning, on foot, to the home of our beloved sister Mrs. Chu. We arrived about twelve o'clock, and had a most delightful time. What a difference the work of grace has made in that place in less than a year! To GOD be the glory. Last year we arranged to go there fortnightly, and Miss Robertson went once, but the people said that if she ever went there again they would cut off her head. Mr. Chu wished us to stop going for a time. A few weeks ago he said if we were not afraid of Satan he was not, that it was all of him to stop us; so we gladly went. The LORD has taught them many precious lessons without us, and they have now set two rooms of their large house apart—one for worship, and the other as a bedroom for us when we go. Mr. Chu took evening prayers the night we were there, and spoke beautifully on John xx. He has read the Bible, I feel sure, from beginning to end; his knowledge of the Old Testament is surprising, considering it is not a year since he first heard of CHRIST and saw a Bible. They both prayed so earnestly for the conversion of others; the little daughter spoke to a woman about JESUS and the folly of idols. They all speak of JESUS wherever they go.

Mrs. Fan is not with us now; she often comes here, and is, I trust, learning more of the truth. Our new woman is a true Christian. She has a wonderful memory; she has a lesson every day, and can now read such a number of hymns and verses of Scripture.

Besides these, there are six who profess to love the LORD. One is a dear old blind woman, eighty years of age. She asked if GOD would be angry with her for not kneeling down to pray, as she could not do that, or two people would have to lift her up. When we told her that GOD looked more at the heart she was pleased, and said that she wanted to pray to Him with a true heart. I always feel so condemned when I find these dear Christians so willing to believe what we say. Many of the women cannot read a character on paper. May they be able to read the truth of GOD, as it is in CHRIST, in us His messengers!

I believe the day has dawned for much light in dark Hwuy-chau. We long for His Name, His holy Name, to be praised where it has long been rejected and blasphemed. Our part is to sow and watch for the growth. "If the flock has cost the blood of the CHIEF SHEPHERD, surely it should cost the tears and prayers of the under-shepherds."

FROM MISS REUTER.

A VISIT TO FEN-HSI HIEN.

FEN-HSI, *May 21st.*—I will tell you this time of my visit to Fen-hsi, from which place I write. The city is small—a "city on a hill" 50 *li* from Hoh-chau, a lovely place. The people are exceedingly poor, having suffered so much in the famine, and so many smoking opium. They seem more ready to listen to the Gospel than any I have seen. Pastor Hsi has opened a men's refuge here, where some have broken off opium. One woman gave it up in her home; she is with me. Two splendid Christians are in charge of the refuge; one belongs to this place, the other comes from Hoh-chau.

I arrived on the 10th. My coming caused some excitement, as no foreign lady had visited this place before. We commenced our meetings the same evening, and many were present, among others the highest mandarin's two sons, who have also been since. We have two meetings a day in the yard, and it is always filled with eager listeners. One of the mandarins sent for tracts one day, and on Sunday a woman came to lead us to the ya-men to see his wife. Another mandarin sent for me yesterday to visit his wife, but I was hindered from going. A thief had broken through the window and taken my money; praise GOD, our treasure is in heaven.

I was sent for to see an elderly lady one day; her son came here. They have been very rich people, and their house is the nicest I have seen in China. The mother has asthma and the daughter is ill. The son asked if he could join our Church; he was not afraid of being laughed at, and was willing to give up his idols. He seems very nice—has not a little knowledge of geography. Next time we visited them he showed us some geographies and the Old and New Testament, on a table in the large hall. He said, "I have had them for some years, but only lately read them; now I read them every day." He is coming in a few days to break off opium. My heart is so full of praise, as it is so hard for those who are something in this world openly to show that they will leave sin.

One day I saw a man passing the kitchen door with such a happy face. I asked who he was, and Liao-k'an said, "He is a real converted man; he is going home to take down his idols," and so he did. Hallelujah! His name is Fan, he comes from Hung-tung, but has kept a shop here for about twenty years, and seems to have a good business. He heard the Gospel before we came, and when we began our meetings he attended then constantly and let his wife come in the afternoon. He is very bright and out-and-out, and his prayers are very original. He has two wives, as most of the men in this city have. The first is against him and is an opium smoker; the second, I trust, believes in JESUS.

It is blessed to find how much conviction there is among the people. A young man engaged in the ya-men has read the Gospel of Mark, and CHRIST'S word to the rich young man about entering the kingdom seems to have struck him much.

Monday.—Praise GOD, a Buddhist priest, sixty-two years old, has come here to-day to break off opium. His friends were much against his coming. He read our books two years ago, and came here to a meeting the other day.

A man came to see me who had broken off opium at P'ing-yang. I urged him to take down his idols as he said he believed in the LORD, and he went straight home, took the idols down, and came next day to fetch me to his village, where we had a meeting.

May 24th.—The mandarin's lady sent for me yesterday to dinner. I stayed with her nearly all day. Poor thing, she is so young, she does not yet feel the emptiness of this world. She listened to the Gospel, but I am afraid it was only to please me. She is much alone, and said she enjoyed so much my stay with her.

Mr. Hsi arrived on Saturday and left yesterday. It was a joy to see him, and an answer to prayer that he came. I wanted to consult him about different matters, but had no one to send with letters, so I prayed to GOD alone, and with the Christians, that he might be led to come. Wonderful! He said that he had the last few days been so often reminded of me that he felt he must come to Fen-hsi.

The people come constantly to the meetings, rich and poor alike. The Buddhist priest is getting on wonderfully in body and soul. He was explaining to a young shopman yesterday what the SPIRIT'S indwelling meant. He will, I am sure, be a great witness for the truth. I thought of only staying a month here, but now I feel that GOD has so wonderfully opened this city that I cannot leave. It is nice to see how some of the Christians thirst for knowledge: we commenced Bible-readings for them last night.

Brief Notes.

Si-ch'uen Province.

FROM DR. PARRY.

Chen-tu, July 9th.—"By GOD'S goodness our family, with Miss Lily Webb, have returned safely from our first experience of holidays on the mountains, in a Taoist temple, a few thousand feet above the sea."

"You will be glad to know that the work has been carried on with vigour during our absence. Brother Owen is full of enterprise. Yesterday was the anniversary of our first Sabbath in Chen-tu, and you will be interested to know that we had a baptismal service in the morning in the presence of a good number. Two more men professed their faith in CHRIST by baptism. One is Mr. Lo, who first learnt from Roman Catholics, and has been helped in his faith at Dr. Pruen's services. The other is Mr. Wu, who completes the first whole family in this church—father, mother, son, and daughter-in-law are all members. In the evening a few of us had a blessed Communion service. There are now thirty-nine members' names on the Church roll, and we are looking for many more to be gathered in soon."

FROM DR. PRUEN.

Chen-tu, July 4th.—"During the past six months GOD has graciously enabled us to continue here in peace, and sustained us in the work. The dispensary work has been maintained, and I have been invited to visit patients in their homes much more frequently than in the previous six months."

FROM MRS. CAMERON.

Chung-k'ing, July 18th.—"My husband is as busy all day as possible. The people must have heard that a doctor was expected, for he has been beseiged ever since our arrival. At the four services held here on Sunday, and on Tuesday and Friday (dispensary days), our court is crowded from morning to night."

FROM MISS F. M. WILLIAMS.

Wan-hien, June.—"It has been truly all the way long JESUS—JESUS revealing Himself as the chiefest, as the One always near and always ready to help and deliver, and JESUS teaching such precious lessons of trust in so many ways. He has drawn me closer to Himself than ever before, and still I know there is much, much more to follow.

"Learning the language was and is a great joy to me; the LORD helped me so much, and the feeling that I was learning Chinese definitely for JESUS made it so different from learning any other language.

"At I-chang I for the first time went inside a Chinese temple. My heart ached to see the hideous idols and the gloom, and I longed more than ever to tell these poor dark heathen of JESUS, the Light of the world. How I thanked Him for bringing me to China for this very purpose!

"The I-chang gorge was grand, the river narrow, with great mountains on either side rising sheer out of the water, covered with vegetation, maiden-hair fern, etc., with most beautiful cascades and waterfalls. Sometimes we counted as many as seven ranges of mountains."

Chung-k'ing, June 15th.—"Dr. Cameron thinks that we who are going to Pao-ning may start overland next week, with a native teacher and our cook as escort."

Hu-peh Province.

FROM MR. LAWSON.

Sha-shi, June 6th.—"I arrived at Sha-shi on May 26th. The LORD is giving us good times together. I expect to stay here studying until the autumn, and then proceed with Mr. Dorward to HU-NAN, or to some place on the borders. As one looks on the condition of the people, huddled so much together, living in degradation and wretchedness, 'without GOD and without hope in the world,' one cannot but long to be able to speak."

FROM MISS M. BLACK.

June 11th.—"Started from Wu-chang for Lao-ho-k'eo."

June 14th.—"The Dragon-boat Festival. A great crowd of people was assembled on the bank of the river at a town which we passed, and another crowd at the place where we anchored for the night. These were watching a number of men rowing about in a frantic manner. At the former place there were seven boats, with twenty or thirty men in each. Gongs were sounding, flags waving, and men shouting wildly. The spectators were in gala dress, presumably enjoying the scene.

Saturday, June 16th.—"In the course of my morning walk, some women asked me to go on board. I went, and talked to them of the one true GOD and the one living, loving SAVIOUR. A poor old creature asked me which was the true GOD. My heart ached for her. How can these people believe in HIM of whom they have not heard? In the whole district between Wu-chang and Fan-ch'eng, a district of 1,420 *li*—there is not a single Protestant missionary.

Monday, June 18th.—"Head wind; at anchor nearly all day. One of the boatmen, observing that I was suffering from the heat, kindly escorted me to a cool, shady place on shore. I had brought a book; but the people left their work in the fields and gathered round me, until I was the centre of a group of about fifty. Here was I, face to face with all these men and women, who, if they did not hear the truth from my lips, might never hear it at all. I could not but speak. Several followed me to the boats, and had tracts given to them. LORD, water the seed sown.

Thursday, 21st.—"Anchored at 11 a.m. A woman invited me into her house, and soon it was full. A cup of tea was handed to me, and a pipe was offered. I talked a long time, and then went out into the fields, where I addressed two large gatherings and gave away a great many tracts.

Sunday, 24th.—"As I was holding a little service on board, men from other boats gathered round and listened. I have seldom seen deeper interest depicted on any face in an inquiry-room at home than was stamped on the face of one man, who stayed long after the others had gone, drinking in what was said. Oh, that the dear friends at home, who so often ask GOD to make us a blessing on the ocean steamers by which we travel to and from China, would also ask HIM to make us a blessing on the river-boats by which we travel in inland China."

Kwei-chau Province.

FROM MR. WINDSOR.

Kwei-yang Fu, June 7th.—"On May 24th I left for Gan-hsuin Fu. I walked all the way and had good and lively times preaching and selling books at the two intervening cities. Reached Gan-hsuin on the evening of the 26th, and on the following day (Sunday) went out to preach and distribute tracts. Large congregations listened for more than half the day, and most were anxious to obtain a tract. I said that I would first preach for about half an hour, and then give away twenty tracts, and thus I spent most of my time. Sometimes men came up and shouted, 'Teacher, give me a sheet,' but the others would immediately silence them by saying, 'He will not give any until he has finished speaking.' At the close of the allotted time many hands would at once be extended, but even then they allowed me to give to whom I pleased. Praise the LORD for this Sabbath-day of preaching JESUS.

"The Fu-t'ai arrived the day after myself, to review the troops on the following four or five days. On Monday most of the people went out of the city to witness the review, and I likewise traced my steps towards the practising grounds, hoping to do a little for GOD; but the people were all excitement after the review, so I returned to the city gate and had a splendid time. How I praised GOD for it! In the evening the streets were crowded, and I had to shout very loudly to make all hear. I realised GOD's presence, and trust the word was carried by the power of the SPIRIT to some hearts. There are several persons living at Gan-hsuin who have removed from Kwei-yang, and were acquainted with me; they were very friendly.

"I left for home on Wednesday morning. Upon entering the inn the following evening the landlord asked me if I had any meat and vegetables with me, and then said, 'Please do not buy any, as I will prepare some for you.' He very shortly prepared a nice feast. I was so grateful for it just then, and thanked GOD. He would not take any money for myself, or servant, or coolie for lodging. I have stayed with him three or four times. May the LORD save his soul, and thus reward him for all his kindness to His servant."

Gan-hwuy Province.

FROM MR. DARROCH.

Ning-kwoh Fu, June 10th.—"Mr. Douglas has gone with Mr. Miller to visit the station in Ku-cheng, north of the river. They will probably be absent about a month. Our work here is quiet just now. Our enquirers are mostly villagers, a few of whom might be baptised soon. I think they are mostly soundly converted. The Sabbath is a most difficult question. Just now their rice is freshly transplanted, and, as the rainfall has been very slight, they require to pump water every day. One does not know exactly what to say.

"We are doing a good deal of street preaching. The people in Ning-kwoh are very apathetic; they listen and assent, or walk off when they are tired, just like those who have listened to a pleasant song. We need to be very much in earnest, and to speak really in the power of GOD the HOLY GHOST, before we can hope to convince these people that on the message we bring depends their everlasting welfare. Our native evangelist is very devoted, and is instant in preaching the Word. May GOD give him very many souls, and that soon."

Cheh-kiang Province.

FROM MRS. LANGMAN.

Kin-hwa Fu, July 7th.—"This is no easy place, the people have become indifferent, but there is interest in the villages round about. Six have been added to the church recently, and there are others enquiring. We have had some cause for sorrow, because the Romanists have tried every means to draw our friends away, and have succeeded in taking two who yielded to their bribes of money.

"One of the last six baptised was my woman who has been with me for nearly two years. Before leaving Ho-k'eo, she gave clear evidence of being converted, and was accepted for baptism but had to leave before it took place. She has now gone, at her own request, for a few days to her village to tell them of JESUS. She has great faith that they will believe if they only hear. It is her daily prayer that some one may go there."

FROM MRS. THOMPSON.

Kiu-chau, June 8th.—"At Ch'ang-shan, on the 10th, my husband baptized seven: two men, four women, and a little boy of thirteen. Several others are likely to be baptized when my husband goes again in two months' time, also a few at Peh-shih-kiai. All these were received as candidates last year.

"My husband desires to visit a large city, much larger than Ch'ang-shan, not yet touched except by Romanists. It seems laid upon all our hearts. We also want to do something more for this city. The man in the medicine shop is very earnest, and is sounding forth the Word of GOD day by day; he could not help it, he seems as if he must preach. All the people round know he is real."

Departures for China:

On Sept. 19th, Misses J. BANGERT, C. L. WILLIAMS, E. E. BROOMHALL, M. J. UNDERWOOD, E. BRADFIELD, S. VOAK, M. STEWART, B. HARDING, and L. SPARK sailed for China in the P. and O. S.S. *Ravenna*. They were (D.V.) to be joined at Colombo by Miss THOMAS.

The next parties will (D.V.) sail on *Nov. 1st* and *15th*.

China's Millions.

To the Friends of the China Inland Mission.

S.S. *Batavia*, Vancouver, B.C. *5th October*, 1888.

MANY of you have been praying for us during our visit to the States and Canada, and will be interested in knowing how the Lord has answered your prayers.

In company with Mr. and Mrs. Reginald Radcliffe, my dear Son and I, with Mr. S. F. Whitehouse, sailed in the *Etruria* from Liverpool on the 23rd of June, immediately after the conclusion of the General Missionary Conference in London. Sunday, the 1st of July, was spent in New York, where we visited the Mission established by the late Jerry McAulay, and on the evening of the 2nd we reached Mr. Moody's Summer School for Students at Northfield. During the meetings of this School, Mr. Radcliffe and I ran over to Bridgeton, N.J., and spent one day at the International Missionary Convention. With that exception we remained at Northfield till the 16th of July. The 18th and 19th I spent at the Believers' Meetings, held in Niagara-on-the-Lake, a quiet little town situated on the south bank of Lake Ontario. After speaking there on the subject of Missions, my Son and I left for Chicago, where we spent four days, from the 21st to the 24th. While we were there, the missionary interest so deepened at Niagara, through the addresses of Messrs. Radcliffe, G. B. Studd, and R. P. Wilder, that before the Conference closed, funds were put into the hands of Mr. H. W. Frost, one of the Secretaries of the Conference, for the support of eight new missionaries in connection with the C. I. M.

From Chicago we went to Buffalo, where we had an encouraging meeting, and then proceeded to Ocean Grove, N.J.—quite a remarkable town, where Conventions and Bible readings are going on all through the summer. I spoke there daily from July 28th to August 1st, and then returned to Northfield for the second Convention. Here I was led to appeal for workers, and three who are now on their way to China responded, Mr. Moody kindly providing the expense of the journey of the first. God's blessing so rested on the contributions given at Niagara that they have proved—like the loaves and fishes—almost inexhaustible. For instance, when the first worker was accepted, it seemed as though the money given for the support of one of the new missionaries might be allotted to her; but after the farewell meeting had been held in her own church at St. Paul, Minn., the members of that church desired to be allowed to support her, and the first money had to be applied to another applicant. The second lady—who had been four years training at Northfield—was a member of a church at Detroit. A farewell meeting was held there, but a large number of the members of that church were absent. Her own father, however, supplied the sum necessary for her support during the first year, and so again the Niagara money could not be used. It was the same with the third, and has been so in not a few of the subsequent cases; so that when eighteen had been accepted, we had not got through the funds given for the first eight. How blessed it is to deal with God!

After leaving Northfield, meetings were held in Springfield, Mass., and then we went on to the Clifton Springs Sanitarium, a remarkable institution founded by a devoted servant of God, Dr. Foster. Here we met with quite a number of interesting people—among them, the Hon. Geo. H. Stuart, so well known as President of the Christian Commission in the time of the war. The staff of the Sanitarium—noble Christian physicians—the chaplain, and the visitors, all showed us no little kindness; and considerable help was received towards the passage money of out-going missionaries. From Clifton Springs we went to Lockport, N.Y., where we had two meetings, and then entered Canada by way of Toronto—holding meetings successively at Stratford, Belleville, Ottawa, Montreal, Hamilton, Brantford, London, Woodstock, Toronto, and Galt, from which town we went on to Detroit, Mich., U.S., and to Chicago, Ill., where an interesting Convention was held, in which Messrs. Radcliffe, G. B. Studd, and myself from England, Rev. Dr. Brookes of St. Louis, Major Whittle, and other speakers took part. My Son, Dr. F. Howard Taylor, left us at Detroit, to be ready for his duties as House Physician to the London Hospital, in the latter part of September, on the way holding meetings at several Canadian

towns, and finishing up with Quebec before sailing for Liverpool. One of the new missionaries now on the way, was led to consecrate her life to mission work after his address on "The speedy return of our LORD, as emphasising the importance of immediate consecration to missionary work." It is a great joy to me that my Son has himself been accepted for missionary service, and will D.V. early next year join the staff in the field as a medical missionary.

At Chicago our party divided, Mr. and Mrs. Radcliffe and Mr. Studd, accompanied part of the way by Miss Macpherson, took one series of towns; while I and Mr. Whitehouse visited in turn Minneapolis and St. Paul, Minn.; Omaha, Neb.; Kansas City and St. Louis, Mo.; Springfield, Ill.; Rochester, N.Y.—where our arrangements were made by the Rev. Professor J. H. Gilmore, D.D., author of the well-known hymn,

"He leadeth me, O blessed thought."

Farewell meetings in N.Y. State were also held at Attica and Lockport, where we bade farewell to the U.S.A., having everywhere met with overwhelming kindness and Christian love—a love we can never forget.

Re-entering Canada, we had farewell meetings at Hamilton, Guelph, Toronto, Galt, and Montreal. Time would fail me to tell of these wondrous meetings. After the overflow meeting was packed on Sunday night at Toronto, vast numbers were unable even to enter the building. These meetings will not soon be forgotten by any of us. Then commenced the long journey across the Continent to the Pacific Coast. The journey by the Canadian Pacific Railway to Vancouver is indeed across magnificent country. Through the Rocky Mountains, by the glaciers, and amidst mountain torrents, rivers, and grand forests, there is everything that one could wish in the way of scenery. We spent Sunday, the 30th of September, at the C. P. R. Hotel, Banff, holding three services in the town; reached Vancouver on the 2nd of October, and are to sail to-day, October 5th, for Yokohama, *en route* for Shanghai.

We ask special prayer that the first band from America may be greatly blessed in their subsequent work, and that they may be followed by large numbers of the earnest young workers of that land, whose departure may bring as great a blessing to America as their advent to China will be to the heathen.

J. Hudson Taylor.

From Rev. J. W. Stevenson.

SHANGHAI, *September 5th.*—I have had a very interesting letter from Mr. McCarthy, from Kwei-k'i. Six were baptised there recently. Mr. Judd lately baptised five women at Ning-hai. I hear that three women were baptised at Ch'ang-shan (from Peh-shih-kiai), on Aug. 15th; also seven men and three women at Hiao-i on July 25th.

September 20th.—You will be glad to hear that seven persons were baptised at Sih-chau on July 15th, six men and one girl; seven at Yuh-shan on September 3rd; and two at Wun-chau on September 8th.

Dr. Stewart left us on the 11th for Kwei-hwa-ch'eng, Mr. Belcher went withhim to join Mr. Horobin, and Mr. Peat to be with Mr. Orr Ewing. Messrs. Lund and Shearer left Gan-k'ing on the 18th for Chau-kia-k'eo, and Mr. Næstegaard goes to Ning-kwoh.

Mr. Norris writes me of the great pressure of work in the school; with forty-two boys, he certainly needs help. Please pray that the LORD will raise up another teacher speedily for Che-foo.

Fruitful Work in the Hiao-i District, Shen-si.

FROM MR. LUTLEY.

HIAO-I, *July 22nd.*—Early this morning Mr. Key and I started for K'üh-wu. Soon after we left the city we saw in front of us a large wolf, which turned off the road into a field, and there stopped to watch us pass. When we arrived at the village we had the joy of seeing about twenty gathered for the early morning prayer-meeting, some from a distance; and what was almost better still, two families had brought all their idols to be burnt, so that just before we arrived they had had a good bonfire in the yard.

At the morning service the cave in which we held the meeting was filled, and there were about twenty-five present at the midday prayer-meeting, when we had a good time, waiting upon GOD especially for blessing on those who were to be baptised. In the evening we had a meeting in the yard, when there were from forty-five to fifty present. Some of those who are waiting for baptism appear very bright, and it was a pleasure to hear their replies to Mr. Key's questions.

Wednesday, 25th.—Mr. Orr Ewing, Mr. Russell and I started early for K'üh-wu. The place chosen for the baptisms was a lovely spot between two hills. We passed

a number of small groups gathered to watch us. At the spot we found a crowd of villagers from the neighbourhood round had gathered. We sang several hymns, and it was good to hear those hills resounding with the praises of GOD. Mr. Russell led in prayer, and then Mr. Key baptised, Mr. Orr Ewing praying for each one just before stepping into the water. It was a most impressive service. Seven men and three women were baptised. A number of others had asked for baptism, but it had been thought best for them to wait for another month or so. As soon as the chapel is finished, therefore, we are hoping to have more baptisms.

We all returned to the village, where we had the pleasure of smashing a brass idol that had been brought to be destroyed. The natives who were watching us spoke of it as breaking the devil; any way the LORD is breaking his power in this village, but there are many proofs that he is not going to lose one soul without a struggle, and it will be real fighting.

In the afternoon we met around the LORD'S table, twenty-three natives and six of us foreigners. Then we had a church meeting and appointed two deacons, after which we started back for Hiao-i.

Aug. 8th.—Praise the LORD, He has to-day given us our first idol-smashing in Shih-tong. This evening a good number came to listen, and during the meeting a young man brought out all his idols, his mother also being quite willing. There were two small brass idols besides wood and paper ones. We soon smashed them up, and then made a bonfire in the midst of a crowd who had gathered to witness it. Brother Russell spoke to the people of the foolishness of worshipping idols.

Aug. 9th.—The LORD gave us a good time while out. A number came to listen. We go to the same place each evening, and it is encouraging to see the same people, and many of them there waiting for us when we arrive.

Further Tidings from the Hiao-i District.

FROM THE DIARY OF MISS WHITCHURCH.

IT is a fortnight ago to-day since Lo Ta-sao and I started, after having breakfasted before 6 a.m., for the blind boy's home ten *li* away. She was mounted for the first time on a mule, as it would not have been easy for her with her tiny feet to clamber up and down the steep hills. We stayed there till Saturday, starting home about 5 p.m. I went full of hope, expecting to do a lot of work for the LORD in those three days, but, alas! it was not very much that I did, for they were rather days of testing and endurance than of work; but I trust, notwithstanding, that much good will come out of the visit, and am hoping to go again. I had asked the blind boy if his mother had a cool room that she could let me use, and he had replied, Yes, she had a very cool room. But he had either mistaken my meaning or else his idea of coolness and mine were very different, for on our arrival we found they had no separate room for us, and we were shown into the only room they possessed, in which were collected all their belongings, including garlic and onions! As we entered one turned almost sick, the smell of opium was so strong (the poor woman's brother being a smoker), and as the room faced the south, one's visions of a cool resting-place that had helped one along the hot, tiring walk speedily disappeared. But you must not imagine that it was a wretched, dirty-looking place that was my home for those three days; far from it, for it was spotlessly white and clean, and the stores of flour, onions, and garlic were all out of sight behind the cupboard and a curtain.

We had a hearty welcome from the blind boy and his mother, and had a prayer-meeting immediately, asking the LORD to make our visit a blessing, and the rest of the morning passed in talking and singing. The blind boy was specially in earnest, and in those three days learnt to repeat several hymns and verses of Scripture. The impure air soon made my head ache badly, so that I could eat but very little while there, which grieved my kind hostess. After dinner they proposed, and I consented, to rest for an hour, but, to my consternation, I found that though the fire was outside, its flue heated the bed on which I was lying, so it was not long before I got up, feeling rather worse than I did before, but I was able to go in to see the next-door neighbour, who was blind, and who seemed anxious to hear the Gospel. She, like my hostess, is a widow with three sons. It was delightful when evening came and we were sitting out in the yard singing, with a few of the villagers sitting round. Happily my woman proposed that I should sleep on a large chest in the room, as I was not accustomed to a hot bed, for which I was very grateful, as the k'ang, in addition to herself, my hostess, and her little boy of seven, was very well peopled with fleas.

The next day till evening I spent on the chest, for my head ached so badly I could not hold it up. My hostess was kindness itself, fanning me whenever I would let her, and once she fed me with bread and cucumber, which I swallowed to please her, for the Chinese think it dreadful if you cannot eat.

The poor woman had a very sad, mournful look, and she cried bitterly as she spoke of her forlorn condition without a husband, and her eldest son quite blind. I felt at the time there was a story of sin and sorrow behind it all that she did not confess, and I have since heard that she is in the power of a bad man, who beats her if she does not give him what he wants. I saw him once or twice, and she said he was a relation of hers who worked for her in the fields.

The neighbours came in to see me, and seemed much concerned to find me so poorly. The blind boy had told me that they had said many bad things about them for taking away their idols, and that a young man who had been very dishonest at the Refuge at Hiao-i had spoken very much against us, so that I cannot help thinking that the LORD saw it would draw out their hearts more to see me weak and needing their sympathy, rather than being strong and able to talk to them. Lo Ta-sao was very bright, and sang and talked as long as they would listen.

In the evening a few came to listen while we sang in the yard, and among them a man from a village 2 *li* away, through which we had passed the day before. He invited us to go to his village early on the morrow, as there were many who wanted to hear the Gospel, and others who wished to break off opium. We promised to do so if possible, and, after our morning meal was over, we started on foot, led by an old woman aged seventy, who said she would take care of us. It was very hot, and my head was still aching badly, but it was for "JESUS' sake," which made it easy. The people did indeed seem glad to see

us. We went into two homes, which were soon crowded with men, women, and children, to whom Lo Ta-sao told what the LORD had done for her, after which we prayed for them, which seemed to impress them much. Then we sat some time under a shady tree on the road-side, and sang "JESUS loves me." The people pressed us to stay, and Lo Ta-sao was glad to do so, and so escape the walk back, especially as a woman of the village knew her

IDOLS DESTROYED.

Six visitors had arrived for Sunday, four Christian women from Tao-shang and two men from Hiao-i, who wanted to be baptised. A great joy awaited me on my return. The LORD had sent my birthday present with the "more abundantly," for there in our room were more than twenty idols, also an opium pipe with its lamp, etc., all waiting to be smashed. The idols, some wooden, paper,

"I WILL BRING THE BLIND BY A WAY THAT THEY KNEW NOT."

mother, so I accompanied our old guide back to her village, promising to call for Mrs. Lo in the afternoon, on my way home.

Rested on my chest-bed till it began to get cool, then taught the poor blind boy to repeat and sing, "Who is this in yonder stall?" He has a quick ear and a good memory, and I do believe he is saved. He seemed much concerned that I should still be suffering from head-ache, and said he wanted to ask the LORD to make it well; he stood up and prayed so nicely, and truly it was not long before the terrible weight was gone. The neighbours said they hoped I would go again, which I promised to do, and invited my hostess, her blind neighbour, and our old guide of the morning to come before long to stay with us. It was a glorious evening, and I much enjoyed my long walk home. Miss Seed came a little way to meet me, and I do not think I was ever more pleased to see her.

with one large brass one, belonged to two families. It was on the Friday that our dear old neighbour made up her mind that she *must* put away her idols, but she still felt she could not bear to see those beauties, for which the had paid 5,000 cash, smashed, so she made a present of them to some relation, and came in for Miss Seed to fetch the rest from her room, which she did. The others belong to the old man who came for us to pray for his grandson who was suffering from indigestion. He was ready to take away his idols then, but said he must consult with his three sons, who were then not at home. The consequence of this consultation was that Miss Seed had been invited to go and see them taken away. Wang, our teacher, had accompanied her, and they brought away *all* belonging to the whole family, including the fine brass idol, the pipe belonging to his son, a thin, wretched looking man who began breaking off opium that day.

But our poor old neighbour was in great trouble, for

on coming out of her room early that morning she had fallen down, and her knee was swollen and very painful, and she could not move off her k'ang. The poor old lady could not make it out, and seemed at first to think that it must have been because she had taken down her idols, "for she had never tumbled down before!" She begged Miss Seed to pray that she might get well very quickly, or else all the neighbours would be laughing at her. She sent for her daughter to come and nurse her, who did not smile upon Miss Seed on her arrival, and seemed anything but pleased that the idols had been removed. Another somewhat unusual thing happened that day. A large pot that they were constantly using, and had filled that day with boiling water, over which they were steaming their bread, had played them a funny trick, for on going to it when they thought the bread would be ready for use, the fire was out, the pot empty, and the bread uncooked. A tiny leak had done the mischief, but as such a thing had not happened before they thought it must have some connection with the taking away of the idols. Whatever hand

THE EVIL ONE

may have had in these disasters he certainly over-reached himself in this case, for we have heard since that the son of the woman who came to nurse her mother had wished to take away his idols, but that his mother was not willing. She was very angry that Sunday morning, and wanted the idols back again as we were going to smash them, but *now* she is one of our best friends, and comes every evening when we have prayers with the women, *prays herself*, and is most anxious to learn to sing. She says she, too, will take down her idols when she goes home. Our FATHER certainly heard prayer for our dear old neighbour, for on Monday afternoon she was able with help to come out to prayers in the yard, and for more than a week she has been going about as before without the use of a stick, for which we feel very grateful, for we all know what a delicate part the knee is.

That Sunday when we smashed the idols we had twenty men and twenty-eight women to morning prayers, and several lookers-on that did not count as worshippers. Messrs. Key and Lutley arrived about nine o'clock, and when they had breakfasted we had another service in our chapel, that was well filled. Strange to say, our old visitor Mrs. Chao fell down that day; her fall gave her two black eyes, but after a little time of rest she did not seem otherwise the worse for it. The following Monday, 23rd ult., was an eventful day too, for the old man who took down his idols the Saturday before fell down, and when his son came to evening prayers he asked us to pray for him, which we did. After prayers were over Miss Seed and I went to a village two *li* away to see a woman we had promised to visit, and Mr. Key, at our request, went to see the old man. On seeing Mr. Key he said, "Well now," but being still weak went to sleep while they were thanking GOD for so soon answering prayer.

July 25th will be a never-to-be-forgotten day with us, for it was the day when the seven men and three women that were accepted publicly confessed CHRIST in baptism.

July 26th.—I had the joy of helping to smash a tablet to heaven and earth that had somehow been left behind of our old neighbour's idols; we think it was the daughter-in-law's doing, but she is now convinced that it is useless, and was quite indifferent to its being smashed, although it was a handsome one. From that day the daughter and daughter-in-law have always joined us at evening prayers; the old lady had been doing so for some time past.

Monday, 30th.—The LORD gave us the joy of smashing and burning six more idols, the property of one of our neighbours, in a yard the other side of us, belonging to these premises. We also smashed his opium pipe, lamp, etc., and he began that day taking opium medicine, so now the whole place is cleared of opium-smokers! Is not that something for which to praise GOD? Last Tuesday another man came to break off opium, bringing his one paper idol with him.

A REAL WORK.

August 7th.—We cannot but believe that there is a real work going on in our midst. In all we have five meetings every day, and they are well attended. The first is morning prayers; to-day we had fourteen men and two women, all sitting down with their Bibles and hymn-books, taking part in the service; other women say they are too busy. Next comes the singing-class. After dinner we have a prayer-meeting for the eighteen provinces with the Chinese; to-day there were nine men and one woman (our old visitor Mrs. Chao). After the prayer-meeting we have a Bible-class, to which all remain, although I make a point of saying that if any have work to do they are at liberty to leave. At evening prayers we always have a good number, and by that time some of the poor women manage to come. I feel that we cannot praise GOD enough, because the people seem really anxious to learn; their coming so constantly is a proof of that. Most of them can repeat the Ten Commandments, and are daily learning a verse from the Bible, which we repeat at morning prayers. I am so anxious that the SPIRIT may have something upon which to work in their hearts, and it seems to me that the more we expect from them the better they are pleased. Miss Seed has at present thirteen opium patients, all doing well physically, and of some we have great hopes spiritually.

A Favourable Proclamation.

EXTRACT FROM A LETTER FROM MR. C. T. STUDD.

LU-NGAN FU, SHANSI, *August 21st.*—We have had some exciting times here, if nothing else, but we trust the seed will grow up in time. No doubt you have heard from Mr. Stanley Smith how they wanted to burn us out, but the magistrate of his own accord put up a proclamation in our favour, and threatened the evil speakers. I have got a house here now, thank God, and I hope a women's opium refuge may soon be in swing, or at any rate that we shall be able to have a few to break off opium. If I can get the next compound I hope to have a place to take some men as well. May the LORD guide. Pray for us.

Mr. Stanley P. Smith has translated the proclamation referred to in the extract from Mr. C. T. Studd's letter, which we append:—

"In issuing this proclamation to give clear information

"Be it known that whereas the English teacher Mr. Stanley P. Smith and others [Mr. and Mrs. C. T. Studd and Miss Burroughes] have come to Lu-ngan to propagate religion, they do so in accordance with treaty right; and further, these teachers come after it has been signi-

fied to us magistrates by official documents ; the teachers all carry a passport, giving them the right of entry to every Fu, Chau, and Hien city. Having arrived here, we must, according to the treaty, assist them. Examine, and you will see China and England have been on friendly terms for many years. The teacher Mr. Stanley P. Smith has come here to establish a preaching hall to cure people of opium craving and exhort men to be virtuous. Those are at liberty to hear who will. There are some who having heard the doctrine gave me (the Hien magistrate) to understand that certain senseless scoundrels had the impudence to stick up a placard on the main street crossing, meaning by their unfounded stories to mislead all, and stir others up to hurt virtuous men.

"Over and above apprehending (these scoundrels) I issue this proclamation to inform others. By this I want to let the whole city know thoroughly—soldiers and people. After the issue of this proclamation you must all fulfil your duty, and not be incited by this unfounded talk.

"Constables ought to all the more beware, for fear this senseless people again stir up matters ; should this be so, constables must at once take them up, and put them into custody. I shall thereupon punish them with the utmost rigour of the law. You all should know that in establishing mutual treaties with different countries, in the event of foreigners coming here propriety insists that we should protect them. It is further recorded in the treaty that Chinese traders going to other countries—other countries will also specially protect them. If you estimate the bearing of this principle you will see you ought not to trump up unfounded stories and stir up matters, and thus involve yourselves in the meshes of the law.

"I, the Hien magistrate, am now resigning, and greatly fear lest you should set other matters agoing and break the laws ; therefore let all you people clearly understand that as you love your own selves, you are by no means to fabricate or listen to trumped-up stories, lest thus sinning I shall have to heavily punish you. All ought to heed with profound care, and not disobey. A special notification."

The following is added by the magistrate himself, written in red, in blank verse, of four characters to the line :—

"Each religion exhorts people to be good ;
The words (they teach) some are easy, and some are hard to be understood ;
Willing to follow or not
Is a matter of each man's heart.
Why fabricate false reports,
Showing envy and hatred to others ?
Of old there is this saying,
Love the benevolent, be good to your neighbour ;
If you break the law and stir up strife
You only bring calamity on yourselves.
Those who sedulously remember this proclamation
Will for ever reckon as law-abiding people."

Lu-ngan Fu, July 26th, 1888.

A Visit to a Fair.

FROM MR. WRIGHT.

YUNG-K'ANG, CHEH-KIANG.—On Sunday, *July 15th*, I mentioned my intention of leaving in the beginning of the week for the market in a village 80 *li* distant, to which, only being held yearly, a large number of people generally gather. I asked if any could accompany me to sell the Scriptures and preach the Gospel ; *nine* volunteered. On Monday evening we held a special prayer-meeting, and one dear brother, whose business hindered his accompanying us, promised that all his spare time during the days we were away should be spent in praying for us.

We started Tuesday, 17th, about 2 a.m., thus stealing a march on the sun, which is trying this month to both natives and foreigners. We were a happy party, some singing, some speaking, and all glad to be out on the KING'S business. After daylight we took various paths, two and two visiting the different villages on the way, each with a handful of Gospels to sell to the villagers. At all the larger places crowds gathered round us, many readily bought the Gospels, and in most, both of the larger and smaller villages, we had very attentive listeners ; it seemed that the more they heard the more they wanted to hear.

On Wednesday, 18th, we arrived at our destination, and the following morning were early on the market-ground. We scattered about, generally in twos, and attempted sales. Some were very successful, but at other places there was much scoffing and no sales. The people were mostly absorbed in business, but much of the "good news" was told out with no uncertain sound. At the close of the day, though our sales were good, they were not quite up to our expectation. In the evening a large number listened to the Gospel ; several of us spoke, and some out of the audience responded. Some of the brethren were obliged to start for home the next day, and visited the villages, as in coming. The remainder followed on Saturday, all very thankful for the gracious preservation in health and from the sun, and that they had given some of their time to the work of the LORD.

Laid Aside to be Used.

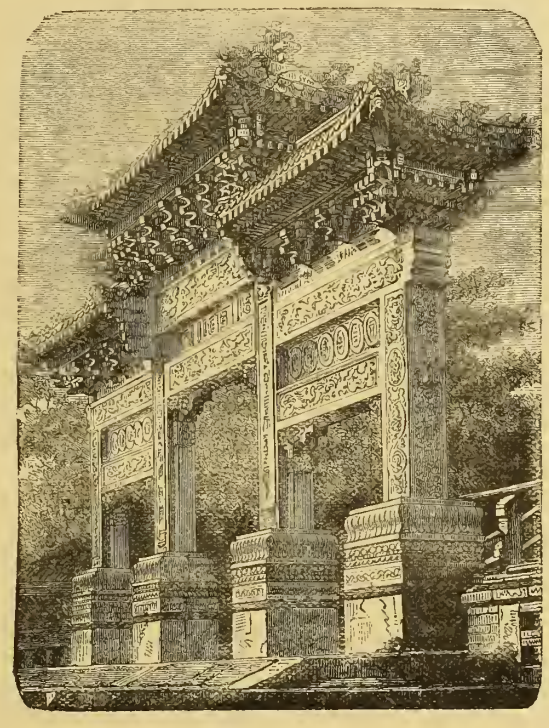
FROM MISS S. CARPENTER.

FOR the last two months my Bible-woman, Nyuoh-tsï, has been in Dr. Main's Hospital ; she had been far from well for some time, so I took her to Dr. Main. She is with me again now, but I fear she will never again be as strong as she has been. I am sure you will be interested to know that during her stay in the hospital she was used of GOD in bringing two women to the SAVIOUR, one a young woman who died soon after leaving the hospital, and another from Fu-yiang. I have every reason to believe these two women were truly born again. Another woman, a vegetarian, was led to see its uselessness. She was interested in the Gospel, but I have not heard if she has given herself to GOD ; there were also others who listened to her message. Mrs. Main writes : "It has been delightful to have your Bible-woman in the hospital her influence has been so good among the women." I have been especially asking GOD to rejoice her heart in giving her to see some fruit of her labours of the last four years, and now I cannot but ask you to magnify the LORD with me. He only is meet to be praised.

Prayers Answered.

FROM MISS C. P. CLARK.

YANG-CHAU, *July 7th.*—You will rejoice with us that our prayers for an Opium Refuge are answered. For some weeks the LORD seemed to be showing us very plainly that His time had almost come; there were more applications than ever before from people wanting to break off smoking, and one and another had medicine given them; but the feeling pressed upon us that there could not be much real help without a place to receive them as inmates for a time, and some one set apart specially for the work. At last the thing was practically set on foot by a man being taken into this house, and very graciously GOD so ordered it that he suffered remarkably little, and every day saw him gaining strength from the nourishment he took. In the meantime our dear sister, Miss Jennie Webb, had the work more and more laid upon her heart, and last week it was arranged that the house which has been used for the school should be set apart as a Refuge, under her care, and the girls be moved, for the present, to Mr. McCarthy's house, where they were at first. The place is admirably suited to the purpose, for, being built on three sides of a courtyard, the men and women can easily be kept apart, and there are two nice open spaces where they can get fresh air. There is also a room to be used as a general hospital, and another for receiving out-patients and telling those who come of the Great Physician. Miss Crewdson is with Miss Webb for a time, and one of our native Christians very gladly agreed to the proposal to live on the premises with his wife and carry on his business, at the same time helping with the men by his presence and influence. A few necessary alterations have been going on this week, and on Thursday evening we all went over to tea, and afterwards had a *good* time together, definitely handing the work over into the LORD'S hands, seeking His continual blessing on all concerned in it, and pleading that every patient who enters the Refuge may be healed body and soul.



A GATEWAY AT PEKIN.

Another thing which we have long been asking for has just been given us—a room for spreading the Gospel in another part of the city. You know about the Bible-woman being engaged, don't you? We feel that the money having been sent for one just now is a new instance of the way our Father provides for His children's bodily need, as well as caring for His work. Mrs. Chang, who is going to fill this post, is a dear woman, who was baptised about fifteen months ago. She has been kept true to the LORD in the midst of difficulties at home, and has borne bright witness outside as well, often telling the way of salvation to those who know nothing of JESUS and His love. For several months her husband has had no work, and part of the time she has been ill, so she has been greatly tried; and again and again I have heard her pray earnestly that GOD would send her some means of support. You may imagine how overjoyed she was when it was proposed for her to give herself entirely to this work for the LORD, and she was told that He was going to supply her need through a friend far away. A house in the old city will, I expect, be secured to-day, she and her husband will live in it, and there is a room for meetings and receiving women, besides one where any of us can sleep when we find it convenient to stay there for a night. Will you please ask friends to pray definitely for this and the Opium Refuge work?

July 11th.—A few weeks ago, I had two delightful outings at villages on the canal, one with Miss Webb and one with Miss Ferriman. To nearly all the people, the good tidings seemed quite new, and the first time we had orderly crowds at every house we went into. I should think nearly 500 people must have heard that day, and many of them listened quite eagerly and asked questions. A good number of gospels and tracts were left behind, too. The second time we slept a night on the boat and worked in the evening and the morning. At the first place we stopped the people gathered round us, intent upon hearing our message, and some drank it in as if it was to them indeed Living Water.

Our boatman, who was to leave the village the next morning, asked if he might come to our boat before he left, to hear more. Of course we gladly said, "Yes." Before 4 o'clock, we heard a voice on the bank, which we believed was his, saying "They are not up yet." Before we could go out to see about it, he was gone, no doubt having to start at day-break. We were so sorry to have missed him, but the seeking SAVIOUR will be sure to find the seeking sinner.

We went on shore, but did not stay very long, as the people were all busy with their marketing, not so busy, however, as to prevent a nice number of gospels being sold, and some words of life spoken. The weather was perfect that morning, and the shops all looked so bright and fresh with country produce. We had the enjoyment of many a picturesque little scene as we watched these simple people making their purchases, etc.

On going to the next village, we found that preparations for a feast were attracting a good deal of attention, so we had not much crowding, but in some of the houses twos and threes listened attentively. One man and his wife, particularly, appeared to receive the truth with open

hearts, and emphatically said they would never worship idols any more. We had a delicious walk across some fields to two farm-houses, where foreigners had never been seen before: the people were frightened at first, and quite shrank from us, but they soon got so friendly that, when we left, two of them acted as our pioneers, and helped to make it easy for us at the next place, where a great many heard of JESUS and His love.

Loss for Christ.

FROM MISS KENTFIELD.

TS'ING-KIANG-P'U, *July 11th.*—We have had so much blessing lately among the Christians. One young man has lived with his Christian father and mother and elder brother, who is not a Christian, and they have kept a shop. It has been a grief to the sisters here that the father and son should be in partnership with this unbelieving brother, because he will keep the shop open on the Sabbath, and although the two have come to worship, and have not gone into the shop on Sunday, still, of course, they shared the profits. Last week the young man came to tell us that he and his father had quite made up their minds to leave the brother and commence business for themselves. The dear old man is more than sixty years old, and it is not an easy thing to leave the home he has lived in for years and begin afresh; but he is determined for JESUS' sake to do it. The wife is not very willing to leave, and we are not sure that she will; but the son is full of hope and faith, and, although only nineteen, he is determined to leave and trust the LORD for all the needs both of himself and of his wife and parents. The elder brother says they shall not have a single thing to take away. We do feel this is such a testimony to what the LORD can do. To-day he has been searching for a house; he could not see one for a long time, so went away into the country where he could be alone and pray, and on returning he found one. But it is not in a street, so that he cannot open a shop, but will have to go out every day and hawk things, and very likely his father too. He often sings, "Life or death for JESUS." Cannot we claim full salvation for these dear people? Please pray for this young man and his father and mother.

August 10th.—Ts'uen-ing has to-day secured another house, as he found the former one too expensive. He is simply trusting the LORD to supply his needs, for he has no means; but he felt he could not witness for JESUS while sharing in the business which is open on the LORD'S day. I am sure the LORD will not fail, though he has father and mother and wife to support. His prayer to-night was so childlike and simple.

On Sunday evening we had a very happy time of praise, and Ts'uen-ing's young wife came for the first time. She is such a sweet young girl; I do not remember to have seen anyone in China with a more gentle manner. I feel sure she will soon be saved. I asked Ts'uen-ing after the singing of the hymn, "I am so glad that JESUS loves me," if he could say that he was so glad? I wish you could have seen his face, it was beaming as he said in such a decided voice, It was his joy that JESUS loved him.

Brief Notes.

Kan-suh Province.

FROM MR. BURNETT.

Ning-hsia, July 12th.—"Both city and country are open; there is far more than we can accomplish; the needs press heavily, but they cannot, alas, be met. One meets with cases of interest, but they cannot be followed up as they ought to be because of other claims.

"I long to tell you of some coming out on the LORD'S side, but we must be patient; we shall reap in due time. The seed must be scattered ere it can spring up. The soil is barren and waste—so many self-righteous Mohammedans, and opium-smoking Chinese, together with the opulent, haughty Manchus, but the power is of GOD. Continue to remember us in prayer."

Shen-si Province.

FROM MR. PEARSE.

Cheng-ku, Aug. 14th.—"So far as we can judge, there is promise of a good work here. Large and attentive congregations daily attending the preaching. A good number of inquirers—*five* or *six* families removing all traces of idolatry from their houses, *eight* persons accepted as candidates, are the signs of the harvest to be, I trust, gathered in before long in this place. Pray for real conviction of sin and personal holiness amongst the hearers and converts, and for a spirit of prayer and much power in preaching the Word for ourselves."

Shan-si Province.

FROM MR. RUSSELL.

Hiao-i, June 29th—"I am very glad to tell you that, so far as I know, the LORD has saved my boy. Some men-enquirers are getting blessing with me over the Word."

Ho-nan Province.

FROM MR. D. J. MILLS.

Chau-kia-k'eo, July 4th.—"A splendid prayer-meeting to-night; a larger number present than before, and a spirit of reality and earnestness pervaded the meeting.

"The river is higher to-day than I have seen it during the two months I have been here. I fear it means trouble in the flooded districts again, as I am informed the extra water is from the Yellow River. Information of an accurate character, however, it is difficult to obtain here, and some of the extra water at any rate may be owing to the rain which fell a part of yesterday.

July 13th.—"Mr. Slimmon, from She-k'i-tien, has been with us for the last few days. He gives a good account of the work there, and says that in his journeys he met everywhere with the best of receptions, and found many places open to receive the Gospel. Praise the LORD.

July 14th.—"We met for united prayer at Mr. Coulthard's house on the other side of the river this afternoon. It was a very helpful time."

Yun-nan Province.

FROM MISS HAINGE.

August 3rd.—"You will, I know, rejoice to hear that we [Mr. and Mrs. Tomkinson, and Misses Eland, Cutt, and Hainge] have reached in safety our earthly desired haven, Yun-nan Fu. Our hearts are full of deep thankfulness to our FATHER for His continual presence. Our souls have been blessed day by day, and when difficulties have arisen He has never failed us, but has made the crooked places straight.

"Mr. Owen Stevenson and Mr. Vanstone came forty *li* to meet us, and we were so gladly welcomed here, and have so much that loving hands have administered for our comfort. Miss Eland and Miss Cutt are both well; the LORD is uniting us closely, and making us of one mind to glorify Him."

Si-ch'uen Province.

FROM MISS HANBURY.

Pao-ning Fu, July 8th.—"Praise GOD we are here at last, after a journey of fifteen weeks all but one day, in good health, and having been kept in perfect safety all the way. Of our things, too, we have lost nothing. We are full of thanksgiving and gladness.

"The house is most comfortable for four, and Mr. Cassels and Mr. Beauchamp have spared no pains in making it clean and habitable. Our part of the house consists of a large, airy, pleasant sitting-room, with mud floor, and opening into a little garden; and four good-sized bedrooms, the floors of which are boarded. On the other three sides of the courtyard are the kitchen and servants' rooms, the women's guest-room, and a room where we can study with the teachers. It is far better than I expected to have, but it is our FATHER'S giving, and we take it as another proof of His love. We are outside the city, and in a few minutes can get past the houses into the country, and down by the river side. We are delighted with the beauty of the country around. The people seem most friendly, and are freely coming to see us. Sometimes we have as many as twenty together. It is a great help getting into contact with the people. We trust that the cook who has come with us from Han-kow has just entered into life. On Wednesday I had some straight talk with him, and he was much in earnest then, but I trust the light really broke in on Friday evening. He went over to Mr. Cassels for prayers, and when he came back he so earnestly and brightly said, 'I do want to be JESUS' disciple. . . . I shall tell my wife. . . . I want to be baptised. . . .' There was much more which was very clear and simple, and in his eyes was the heavenly joy, which had never been there before. All along he has listened most attentively at prayers. He left us early yesterday to return to Dr. Cameron at Chung-k'ing.

"We have such nice servants here. Mrs. Cassels has given us her Bible-woman, and her husband is our cook. They are both bright, earnest Christians. Our doorkeeper and woman-servant are quite ignorant of the Gospel."

FROM MISS BASTONE.

Pao-ning, July 3rd.—"Rose this morning at 2.30, and started in our chairs soon after 3.30. It has been a most delightful day—the sun not too hot—so our men were able to do the remaining 120 *li* easily, reaching Pao-ning about 7 in the evening. Mr. Cassels came ten *li* to welcome us. Our entrance into Pao-ning was grand. The sun was just setting, making the river and mountains look so beautiful. Had a very warm welcome from Mrs. Cassels, Miss Culverwell, and Miss Fenton, who is here on a visit. . . Full of praise to-night for all my loving FATHER'S care over me throughout this long journey. Only goodness and mercy have I received."

Gan-hwuy Province.

FROM MR. JOHN REID.

Cheng-yang-kwan, July 13th.—"We are having blessing here both in our souls and in the work, although we are not without trials of faith. The boatmen are a hopeful class here, and many of them come to hear the Gospel. Brother Drysdale has been giving one day a week to visiting the boats. A good many of the towns-people also come to us, although only two or three come regularly."

FROM MISS ROBERTSON.

Hwuy-chau, July 28th.—"On our way home from a visit to a village eighty-five *li* away, a painter named Wang gladly received the Gospel, and is now rejoicing and telling others of his new found SAVIOUR. He came sixty *li* with us, and Peh Si-fu made the hills resound with the name of JESUS as he talked to him

"Last LORD'S day we had twenty-four women and twenty-five children; and on Wednesday, twenty-nine women and fourteen children. This is cause for much praise to GOD. He alone knows how difficult it has been to get them to come regularly. Five women we do believe are born again. We hope to begin classes for them. They cannot read the Word of GOD for themselves.

"On LORD'S day afternoon we had nearly 100 women and children. The showers are coming after the sowing in tears. To-day a woman came who had been here several times last year; she had not forgotten what she had heard, and said she had not worshipped idols since."

Kiang-su Province.

FROM MISS CHILTON.

Yang-chau, July 14th.—"Out here we do get to know the dear MASTER as never before, at least I have. I cannot tell you how much I praise Him for bringing me to China. Though we know so few words, we grow to love these poor, dear, helpless women more and more. I must tell you a great joy the LORD gave me about a fortnight ago. After study one afternoon, an old woman came into my room and seemed as though she wanted me to talk to her; I felt quite sure the LORD had sent her that I might use my few words in telling her how JESUS loved her. I began, and the LORD sent the words; she, dear woman, understood and repeated them after me. She did want to do what was right, but it seemed to her too good to be true that GOD would listen to her prayers from her own little home. She was so anxious to know how to pray, and asked me to kneel down and teach her. It was beautiful to see the earnestness of this poor heathen woman. I had been telling her that GOD would save her soul and forgive all her sins, if she would believe and ask Him to. She repeated many times after me words asking the LORD to save her soul. Then she wanted me to write them; she was so afraid she should forget. I told her I was not yet able to write the Chinese characters, but that if she would come again next day, I would ask my teacher to write her a prayer. Dear woman, I shall always remember her, she was so grateful; she went away saying over and over again five words, asking GOD to save her soul. She lives fourteen *li* outside the city. Two days afterwards she came again, and was so thankful for her prayer, and a testament which she was going to get her husband to read to her every day. I feel sure the LORD will save that woman. We have heard recently what a blessing some gospels have been that Miss Say gave away."

Kwei-chau Province.

FROM MR. ANDREW.

Kwei-yang-Fu, July 7th.—"The LORD is calling the Evangelist Mr. Tsen to pass through affliction. A few months ago his wife died, and now his eldest daughter is very ill; I do not think she will live many days. A few days ago I went to see her, and we partook of the LORD'S Supper. Afterwards she called her father to bring her small box, and take out some cash. He did so, and handed me thirty cash for the LORD'S work. This will, perhaps, be her last offering in money."

FROM MRS. ANDREW.

July.—"You will remember Mr. Andrew writing about Tso, the tailor who was excluded for opium smoking. His wife came to help me two years ago and more. She was converted, and was a bright, earnest Christian, always ready to speak a word for her MASTER. This last month or two she has seemed to have something troubling her. She told me her sins were very great, but did not say what kind of sins. I prayed with her several times, and she prayed too; but she did not get any peace. She was miserable for about a month, when one morning she came and asked me if I could spare a little time to go upstairs with her, as she wanted to confess her sins. She told me that after she came to help me, while sweeping a room she had found one or two little pieces of silver, and instead of giving them to me had used them herself; she had also taken a pound of sugar and several pieces of soap. She returned me one of the pieces of soap, and wished to refund the money for the things she had taken. I told her she need not, as it was all past; but she said her heart would not be at rest if I did not take it. She confessed her sins before the church-members,

as she said it might be a warning to others. She said the SPIRIT had been striving with her ever since the evangelist's wife confessed her sins. We praise the LORD for this, and pray that she may be made a blessing.

"We hear that the evangelist's daughter passed away this afternoon."

FROM MR. B. CURTIS WATERS.

Kwei-yang Fu, Aug. 20th.—"Praise the LORD I reached Kwei-yang in peace on the 15th inst. I received a very kind welcome from Mr. Andrew and the dear brethren here, and am much encouraged by what I have seen of the place and people and the church.

"This evening went with Mr. Andrew to an opium-poisoning case. Called out to another just as we were going to bed."

Kiang-si Province.

FROM MISS TAPSCOTT.

Nan-k'ang Fu.—On Sunday afternoon Mrs. Hu took us to the home of the Christian soldier. Of course a great crowd followed us, but they were quiet. When we arrived we found that we had come into the midst of about a hundred students, and more soon gathered. We went into a small room, and above the noise I tried to tell the women of JESUS. But the people outside got so noisy and clamorous to see us that we at last had to go out into the large guest-hall. I felt it very trying at first, but I was quite sure the LORD had sent us out that afternoon, so I looked to Him, and He helped me in a wonderful way. The Christian soldier preached for some time; some listened, but there was a good deal of talking. Several women gathered, and I began to talk to them. I had given myself over entirely to the LORD, and had told Him that I was trusting Him to help me to speak so that I should be understood, and all at once I realised that there was absolute silence, and not a man spoke as I went on telling the dear women of the love of GOD. When I felt all eyes were on me, and knew the students were listening, I for the moment felt nervous, but the LORD strengthened me. I opened my mouth wide, and He did fill it. He gave me such liberty in speaking, and oh, such unspeakable joy in my own soul! I think I shall never forget that Sunday afternoon. I am quite certain the LORD gave me a message for some soul there, although I may never hear of it down here.

Last Monday we had crowds of women all day, and some visitors from the ya-mun. On Tuesday also crowds of women all day. "Surely the LORD is in this place." I claimed the promise, "As thy days, so shall thy strength be." I do praise the LORD that the attention was very marked. He helped me to speak as never before, and certainly He has given us favour in the eyes of these dear women. We do not want to win them to us, but that JESUS may win them through us to Himself.

Tuesday afternoon we visited the home of one of the inquirers. Again great crowds, but of course peace, and, praise GOD, good opportunities of preaching JESUS.

Thursday, again crowds of women all the morning, and on until 4 p.m. I should think at least a hundred women have been here to-day. Really every day the Lord is helping me more and more. I never realised the beauty of the message so much as when telling these women to-day, and they were very attentive, especially some old women—three over eighty.

Mr. and Mrs. Hu are both very earnest, and seem to be greatly respected here. We are expecting to write of conversions very soon. *Now* is the day of salvation.

FROM MR. H. H. TAYLOR.

Kwei-k'i, August 21.—Yesterday three men and three women were baptised by Mr. McCarthy before he left for Ho-k'eo, and we hope he will baptise more on his way back. Several candidates were unable to get here in time, as they live in the country.

Chek-kiang Province.

FROM MISS JUDD.

Wun-chau, July 17th.—"I am so glad to be able to tell you of three more baptisms here last Sunday. Our hearts are filled with praise and gratitude to GOD. We have indeed cause to thank our Heavenly FATHER for the band of earnest, devoted Christians connected with this Church. I like to think that their reward is sure in heaven, and that though possibly the success that attends their self-denying efforts may often be attributed to the foreigner, yet their MASTER knows, and will give to every man according to his work. One of the three men just baptised is a dear, old blind man, seventy years of age, and his face is beaming with the love of JESUS, so that it does one good to look at him.

"I think I told you in my last that the four elder girls and myself were meeting together to pray specially for the conversion of my teacher, who is a proud, hard man; we have done this since last February, and about three weeks ago we were cheered by observing a change in him which could only be attributed to the working of the HOLY SPIRIT. Mr. Grierson and our Bible woman have had long talks with him, and he is certainly interested. He came to chapel last Sunday morning. So we pray on with increased confidence that he will soon be among the number of GOD'S children through faith in CHRIST JESUS.

"About three weeks ago I commenced a class on Sunday afternoon with the middle girls in the school; they understand me fairly well, and I enjoy the work very much, it is such a privilege, even with a faltering tongue, to speak of the SAVIOUR'S love. About a fortnight ago I felt greatly helped in speaking to them, and was conscious of the SPIRIT'S power in our midst. Towards the close of the lesson I noticed that Ah-yong, a girl about thirteen years of age, seemed in great distress; so as soon as I had dismissed the class, I called her aside. She said that while I had been speaking the HOLY SPIRIT had been striving with her, and she felt she was such a sinner. I need not say how delighted I was to hear this confession. I talked to her a little as well as I could, and then we knelt and prayed, and I believe that then and there she yielded herself to the SAVIOUR. Afterwards I asked one of the elder girls to have a further talk with her, and she told me in the evening that she had no doubt that Ah-yong was really trusting in JESUS. Her behaviour since has witnessed a marked change. I do praise GOD for this encouragement, although I feel I have reaped where another has sown the seed; for one of the Christians in the school has taken a great interest in her for a long time, and often talked and prayed with her. Sower and reaper can rejoice together, and say with glad hearts, 'Not unto us, but unto Thy Name give glory.'"

Days of Blessing in Kiu-chau.

FROM MISS BOYD.

I HAVE been enjoying my work so much lately, getting out most afternoons with my Bible-woman to ten of the villages and hamlets around. It seems perfectly overpowering the thought of the hundreds of little places just round here. Do pray that the wayside words spoken here and there may be mightily blessed of GOD.

July 5th.—We have just had a little Convention here. Miss Byron, from Ch'ang-shan; Misses Littler and Rogers, from Peh-shih-kiai; Miss Marchbank, from Yuh-shan, and Misses Gibson and Say, from Ho-k'eo, have met with us. My heart is so full of thankfulness and joy. Certainly the LORD exceeded all our expectations. We seemed to see every excuse for past failure and sin in all forms taken from us. The power given through CHRIST'S work in death and resurrection; the fulness of the HOLY SPIRIT given to each believer—such truths made us indeed feel that we must not excuse ourselves but go on to a close walk with GOD and to power in His service. The oneness of heart and desire was very apparent, and from our first meeting on Thursday morning

special manifestation of blessing was given. We had two meetings a day, and sundry others for prayer. We asked very large things both for ourselves and others, specially for the stations and natives we are connected with. Our Monday morning meeting to pray for the natives was the best I ever was at in China. We brought one thing after another, and one soul after another, to the LORD. On Sunday Miss Byron took the women's meeting, and at the close nine of the school girls and three of our women came forward, desiring to be disciples. Naturally I should tremble to write all this so freely, but I think it is unbelief that would withhold the good news. We give *all* the praise to GOD. I should like praying friends to know how He has blessed us in Kiu-chau.

Only Time for one Thing.

FROM MISS GUINNESS.

OUR longing is to be *wholly* His ; to have no desire, no affection, no realm of thought or feeling, no plans, no hopes, no *existence* into which He does not enter to reign as KING. How much of our lives has been lived apart from Him ! so many things gave pleasure in which He had no part, so many thoughts and plans and hopes in which He found no central place, occupied the heart; alas, that it should be so ! We are learning day by day with increasing clearness, that, whatever it may be at home, here certainly there is no question that life must be just simply a doing of one thing, *one* thing, *a following hard after* GOD in heart for oneself, and in life for the perishing ones around us. Here there is only time, only strength for the one thing, to learn of Him and to make Him known. Oh, to be amongst those who, mighty in faith and prayer, move the arm of GOD, and bring down the flood upon the parched land ! It is a solemn responsibility as well as a glorious privilege to have any part or lot in this matter. How earnest should be the spirit, how pure and single the heart, how constantly watchful the soul that is called to be a "*fellow-labourer together with* GOD." "Let us lay aside every weight ;" to our own hearts we say it with deepest emphasis, *every* weight, cutting off, if needs be, the right hand, and that without hesitation, casting completely away all that hinders, that we may *run*, looking unto JESUS.

Help me to thank and praise Him for ever having brought me to China. . . He is very, very near, here in this distant land. It is glorious to find Him, so far better than ever we could have expected, even from the reports brought by those who tried to tell (but could not) all His power and grace. . . The LORD give to you the spiritual blessing you need for the home-life, in some ways so much more difficult than this in distant China. It is all *one*, is it not ? We are not a bit more missionaries than each one of you may be in England. They shall share and share alike. Let the spirit but be the same, the mere details of the outward life and work matter but little. We want all Christians at home to remember and realise this. They are called to be missionaries *just as much* as we. The LORD make the spirit of our lives increasingly this "laying aside every weight," . . "this one thing I do."

My heart is so filled with solemn and, in Him, triumphant joy in what He is doing and is going to do here in China, that I find no words even in prayer to express it. We long unspeakably for all to share in this, which is the very bliss of heaven—*fellowship* with the blessed SAVIOUR Himself in His present and future labours and triumphs in the extension of His kingdom, and the accomplishment of His glorious purposes of grace.—*Extracted from "Regions Beyond."*

"Delay not, we are starving."

THESE words were painted in large white characters on a rock in South America, by the late devoted Captain Allen Gardener and his friends, in their sore distress ; and though the mute appeal for help was made to earth in vain, yet did it receive a most abundant heavenly answer, by the LORD JESUS taking their happy spirits to Himself, thus satisfying them with fulness of joy for evermore.

But long after those grand conquerors had been fed with "angels' food," these touching words remained still visible, seeming to proclaim with startling earnestness the bitter fact that living souls were starving for the bread of life ; and though some Christians have already heard, and in a measure answered that cry, yet many hunger still, and the same piteous plaint re-echoes even now from shore to shore of heathendom.

Oh "delay not, we are starving !" We beseech you quickly come,
Bringing rich provision with you from your happy island home,
Where, we hear, GOD'S Word is offered free to all who care to take ;
We implore you for some fragments; give them us, for pity's sake !

Do you weep to hear our sorrows ? Do you breathe for us a sigh ?
That alone will never save us ; without food we still shall die
If you do not come ere nightfall. See, life's sun is sinking fast—
You must hasten to us quickly, for the daylight will not last.

And our starving spirits shudder as they stand upon the shore
Of the dark, mysterious future, which they tremble to explore ;
All forlorn, and weak, and weary, for they do not know the way
That extendeth through the darkness to the land of endless day.

Will you come ? Oh, surely some one will bestow on us the food
That will strengthen failing courage, and would do us lasting good;
But, "delay not, we are starving." Hark ! our death-cry rends the air,
Will it reach the shore of England ? Will it find an answer there ?

CHARLOTTE MURRAY.

LIST OF PROTESTANT MISSIONARIES IN CHINA IN MAY, 1888.

(*Continued from page* 148.)

The Societies are arranged in the order in which the Society or Denomination commenced work in China. The names of the Male Missionaries are given in Small Capitals (CHINA); those of Medical Missionaries are in blacker Type (China); and Ordained Medical Missionaries in blacker Capitals (**CHINA**). Lady Missionaries are indicated by Italic Type (*China*); and Medical Ladies by Italic Capitals (*CHINA*). Unmarried men are indicated by an asterisk (*), and absent Missionaries by a dagger (†).

American Societies.

Congregational, 1830.

AMERICAN BOARD'S MISSION, 1830.

Kalgan.

WILLIAMS, MARK .. 1866
Diament, Miss Naomi .. 1870
SPRAGUE, W. P. 1874
ROBERTS, I. H. 1877
MURDOCK, MISS V. C., M.D. 1881

Peking.

BLODGET, H., D.D. .. 1854
Chapin, Miss Jennie E. 1871
NOBLE, W. C. 1878
Haven, Miss Ada 1879
AIKEN, E. E. 1885
GOODRICH, C. 1865

T'ung-chau.

SHEFFIELD, D. Z. .. 1869
Andrews, Miss Mary .. 1868
Evans, Miss Jennie G. .. 1872
BEACH, H. P. 1883
Ingham, James H., M.D. .. 1887

Tientsin.

STANLEY, C. A. 1862
PERKINS, H. P. 1882
BOSTWICK, HENRY J. .. 1887

Tai-ku.

CLAPP, D. H. 1884
PRICE, F. M. 1887
Osborne D. E., M.D. .. 1884

Paoting Fu.

PIERSON, ISAAC 1870
Merritt, C. P. W., M.D. .. 1885
WINCHESTER, A. B. .. 1887
Meiner, Miss Luella .. 1887

P'ang-chwang.

Peck, A. P., M.D. 1880
SMITH, A. H. 1882
PORTER, H. D., M.D. .. 1872
Wykoff, Miss Gertrude E. 1887
Wykoff, Miss Grace H. 1887

Foo-chow.

BALDWIN, C. C., D.D. .. 1848
HARTWELL, C. 1853
WOODIN, S. F. 1860
WALKER, J. E. 1872
Whitney, H. T., M.D. .. 1877
Newton, Miss E. J. .. 1878
Garretson, Miss E. M. .. 1880
Hartwell, Miss E. S.† .. 1884
HUBBARD, G. H. 1884
WOODHULL, MISS KATE C., M.D. .. 1884
Woodhull, Miss H. C. .. 1884
Koerner, Miss Caroline 1887

Hong-kong.

HAGER, C. R.* 1883

Fen-chow Fu.

STIMSON, M. L. 1881
THOMPSON, JAMES B. .. 1885

Liu-ching.

ATWOOD, I. J. 1882
CHAPIN, F. M. 1880

Baptist, 1834.

BAPTIST MISSIONARY UNION, 1834.

Ningpo.

Barchet, S. P., M.D. .. 1868
GODDARD, J. R. 1863
Inveen, Miss E.† 1879
Stewart, Miss 1886

Shao-hing.

JENKINS, H. 1860

Hang-chow.

MASON, G. L. 1880
Kin-hwa.
ADAMS, J. 1877

Swa-tow.

ASHMORE, W., D.D.* .. 1857
PARTRIDGE, S. B. .. 1868
ASHMORE, W., jun. .. 1880
Fielde, Miss A. M. .. 1865
Thompson, Miss M. E.† 1876
DANIELLS, MISS C. H., M.D.† 1878
Burical, Miss M. A. .. 1884
Hess, Miss C. M. 1886

SOUTHERN BAPTIST MISSION, 1847.

Teng-chow.

CRAWFORD, T. P., D.D. 1852
Holmes, Mrs. S. F.† .. 1859
Moon, Miss L. 1873
PRUITT, C. W.* 1882

Hwang-hien.

JOINER, J. M. 1884
DAVAULT, E. E. 1884

Shanghai.

HERRING, D. W. 1886
HUNNEX, W. J.† 1882

Chin-kiang.

BRYAN, R. T. 1886

Canton.

GRAVES, R., M.D., D.D. 1856
SIMMONS, E. Z. 1871
Whilden, Miss L. F. .. 1874
Stein, Miss S. E. 1886
Young, Miss E. 1880

SEVENTH-DAY BAPTIST MISSION, 1847.

Shanghai.

DAVIS, D. H. 1880
SWINNEY, MISS E. F., M.D. 1883

Episcopal Missions, 1835.

PROTESTANT EPISCOPAL MISSION, 1835.

Shanghai.

THOMSON, E. H. 1859
BOONE, W. J., D.D., Bishop† 1869
Boone, H. W., M.D. .. 1880
GRAVES, S. R. 1881
Spencer, Miss E. A. .. 1883
PARTRIDGE, S. C.* .. 1884
Griffith, E. M., M.D. .. 1885
POTT, F. L. H. 1886
THORNE, J. 1877

Wuchang.

Deas, W. A., M.D.* 1881
SOWERBY, H. 1882
PROTHEROE, S. 1881

Hankow.

LOCKE, A. H. 1883

Presbyterian Missions, 1838.

NORTHERN PRESBYTERIAN MISSION, 1838.

Peking.

Lowrie, Mrs. A. P. .. 1854
WHERRY, J.† 1864
MCCOY, D. C. 1880
WHITING, J. L. 1869
Atterbury, B. C., M.D.* .. 1879
LOWRIE, J. W.* 1883
Lowrie, Miss M. F. .. 1883
Taylor, George, M.D. .. 1885
Newton, Miss Grace .. 1887

Teng-chow.

MILLS, C. R., D.D. .. 1857
MATEER, C. W., D.D. .. 1863
Shaw, Mrs. M. H. † .. 1874
HAYES, W. M. 1882
Neal, J. B., M.D. 1883

Wei-hien.

MATEER, ROBT. M. .. 1881
LAUGHLIN, I. H. 1881
HUNTER, S. H, M.D. .. 1879
Anderson, Miss Emma 1887

Che-foo.

NEVIUS, J. L., D.D. .. 1854
CORBETT, H., D.D. .. 1863
LEYENBERGER, J. A. .. 1866
CHALFANT, W. P. .. 1885
Coltman, Robt., M.D. .. 1885
HAYS, G. S. 1886

Chi-nan Fu.

MURRAY, J.† 1876
REID, G.* 1882
BERGEN, P. 1883
Boyd, Miss Lulu H. .. 1887

Nan-king.

LEAMAN, C. 1874
ABBEY, R. E... 1882

Soochow.

HAYES, J. N. 1882
LYON, D. N. 1870

Shang-hai.

FARNHAM, J.M.W., D.D. 1860
SMITH, J. N. B. 1881
TILSBY, J. A... 1887
FITCH, G. F. 1870

Ning-po.

Butler, Mrs. John .. 1875
Warner, Miss S. A. .. 1878
MCKEE, W. J.† 1879

Hang-chow.

JUDSON, J. H. 1879
MILLS, F. V. 1882

Canton.

Kerr, J. G., M D. 1854
NOYES, H. V... 1866
Noyes, Miss H.† 1868
HENRY, B. C. 1873
Happer, Miss A. C. .. 1880
FULTON, A. A. 1880
WHITE, W. J. 1880
THOMPSON, J. C., M.D. . 1881
Butler, Miss E. M. .. 1881
NILES, MISS M. W., A.M., M.D. 1882
Lewis, Miss H. 1883
Baird, Miss M. A. .. 1884
FULTON, MISS A. M., M.D. 1884
Swan, J. M., M.D. 1885
WISNER, O. F. 1885
Wisner, Miss F. E. .. 1885

Hoihow.

GILMAN, F. P. 1886
McCandliss, H. M., M.D. 1885
JEREMIASSEN, C. 1882

AMERICAN REFORMED MISSION, 1844.

Amoy.

TALMAGE, J. V. N., D.D. 1847
RAPALJE, D. 1859
KIP, L. W., D.D. 1861
Talmage, Miss M. E. .. 1874
Talmage, Miss C. M. .. 1874
VAN DYCK, A. S.., .. 1883
PITCHER, P. W. 1885
KING, MISS Y. MAY, M.D. 1887

SOUTHERN PRESBYTERIAN MISSION, 1868.

Hangchow.

STUART, J. L.† 1868
JOHNSON, J. F.* 1884
PAINTER, G. W.†.. .. 1873
LANCASTER, R. V.* .. 1887
Kirkland, Miss H. .. 1873
Tidball, Miss L. 1886
Randolph, Mrs A. E.† 1872

Soochow.

DU BOSE, H. C. 1872
DAVIS, J. M., D D. .. 1873
Safford, Miss A. C. .. 1873

Chinkiang.

WOODBRIDGE, S. I. .. 1882
BEAR, J. E.* 1887

Tsing-kiang Pu.

SYDENSTRICKER, A. .. 1880
WOODS, H. M. 1884
Woods, Edgar, M.D. .. 1887

Methodist Missions, 1847.

METHODIST EPISCOPAL MISSION, 1847.

Peking.

LOWRY, H. H., *Supt.* .. 1867
PILCHER, L. W. 1870
PYKE, J. H. 1873
Sears, Miss A. B. 1880
TAFT, M. L. 1880
HOBART, W. T. 1882
CREWS, G. B., M.D. .. 1883
BROWN, F. 1886
Green, Miss N. R. .. 1886
Ketring, Miss Mary .. 1887

Tien-tsin.

DAVIS, G. R. 1870
WALKER, W. F. 1873
GLOSS, MISS A. D., M.D. 1885
Jewell, Mrs. C. M. .. 1883

Tsun-hua.

WILLITS, O. W. 1880
Hopkins, N. S., M.D. .. 1886

Nan-king.

HART, V. C. *Supt.*† .. 1866
JACKSON, J. 1882
Beebe, R. C., M.D. 1884
FERGUSON, J. C. 1887
Shaw, Miss Ella C. .. 1887

Chung-king.

GAMEWELL, F. D.† .. 1881
LEWIS, S. 1881
CADY, H. O. 1886

Kiu-kiang.

Howe, Miss G. 1872
HYKES, J. R. 1873
KUPFER, C. F. 1882
Wheeler, Miss F. I. .. 1881
BANBURY, J. J. 1887

Wu-hu.

STUART, G. A., M.D. .. 1886
WALLEY, J. 1884

Chin-kiang.

LITTLE, E. S. 1886
WOODALL, G. W... .. 1882
Robinson, Miss M. C. .. 1884
HOAG, MISS L. H., M.D. 1872
LONGDEN, W. C. 1884
NICHOLS, D. W. 1887

Foo-chow.

SITES, N. 1861
PLUMB, N. J. 1870
WORLEY, J. H. 1882
SMYTHE, G. B.† 1882
WILCOX, M. C. 1882
LACY, W. H. 1887
COREY, MISS C. A., M.D. 1884
PRAY, MISS S., M.D.† 1886
Jewell, Miss C. I. 1884
Fisher, Miss L. M.† .. 1884
CARLTON, MISS MARY E., M.D. .. 1887
Hartford, Miss Mabel C. 1887

METHODIST EPISCOPAL (SOUTH) MISSION, 1848.

Shanghai.

ALLEN, Y. J., LL.D., D.D. 1860
REID, C. F. 1872
Muse, Miss A. F. 1882
BONNELL, W. B. 1884
Haygood, Miss L. A. .. 1884

Nan-tsiang.

Hamilton, Miss D. .. 1884
ROYALL, W. W.†.. .. 1880
Atkinson, Miss F. 1874
Rankin, Miss L. 1878
LOEHR, G. R... 1880

Soo-chow.

PARKER, A. P. 1875
ANDERSON, D. L... .. 1882
Park, W. H., M.D. 1882
PHILLIPS, MISS M., M.D. 1887
Phillips, Miss L. 1887

Various.

WOMAN'S UNION MISSIONARY SOCIETY, 1861.

Shanghai.

REIFSNYDER, MISS E., M.D. 1883
McKechnie, Miss E. M. 1884
Andrews, Miss E. C. .. 1887
GALE, MISS MARY, M.D. 1887
Brunton, Miss 1887

AMERICAN BIBLE SOCIETY, 1876.

Shanghai.

GULICK, L. H., M.D., *Agent* 1876
DALZIEL, J. 1878
WARE, J. 1881
SAULL, G. E.*.. 1887

Foo-chow.

AMINOFF, JOHN* 1884

Canton.

WELLS, H. R. 1886

UNCONNECTED.

Che-foo.

Downing, Miss C. B. .. 1866

FOREIGN CHRISTIAN MISSIONARY SOCIETY, 1886.

Nan-king.

WILLIAMS, E. T. 1887
MEIGS, F. E. 1887
SAW, A. F. H.* 1886
HEARDON, E. P.* 1886
Macklin, W. E., M.D.* .. 1881

Continental Societies.

RHENISH MISSION, 1847.

Tungkun.

DIETRICH, W. 1877

Fukwing.

GENAEHR, I. 1882
MAUS, K... 1887

Thong-thau-ka.

GOTTSCHALK, F. F. R. 1884

BERLIN FOUNDLING HOUSE, 1850.

Hongkong.

Brandt, Miss Louise .. 1851
Suss, Miss Louise 1862
HARTMANN, F. 1883
Schneebeli, Miss Anna 1883
Grotefende, Miss M. .. 1886

BASEL MISSION, 1847.

Hongkong.

LECHLER, R.† 1846
REUSCH, G. 1872
BENDER, H. 1862

Yunon.

GUSSMANN, G. 1869
ZIEGLER, G. 1885
KONG, T... 1871

Lyung-chow.

SCHAIBLE, D... 1877
OTT, R.† 1873

Kayin-chu.

KUTTER, R.* 1884
DILGER, J.* 1883

Si-non.

ZIEGLER, H. 1877

CHAN, M. 1869
CHAN, A... 1862
MORGENROTH, G.: .. 1877
LI, S. 1878
LOERCHER, J. G. 1865
SCHAUB, M.† 1874

Chong-lok.

KAMMERER, P. 1877
SCHULTZE, O... 1881
LEONHARDT, J. 1881
FLAD, J.* 1886

BERLIN MISSION, 1850-1873. RE-ESTABLISHED 1882.

Canton.

HUBRIG, F. 1866

KOLLERKER, A. 1883

Fumui.

VOSKAMP, J. 1884

Phaksa.

LEHMANN, H. 1882

GENERAL PROTESTANT EVANGELICAL SOCIETY 1884.

Shanghai.

FABER, E.* 1846

Departures for China,

FRIENDS will be interested to have a table of our autumn sailings, and will, we trust, remember those going out in special prayer.

The following missionaries left as under :—

Left by P. and O. Steamer *Nepaul*, September 6th.

* Mr. A. Eason.

Left by P. and O. Steamer *Ravenna*, on Wednesday, September 19th.

Miss J. Bangert.
,, C. L. Williams.
,, Edith E. Broomhall.
,, M. J. Underwood.
,, Ellen Bradfield.
Miss Sarah Voak.
,, Maggie Stewart.
,, Bessie Harding.
,, Lizzie Spark.

Left Vancouver by Steamer *Batavia*, October 5th, with Rev. J. Hudson Taylor.

Miss E. M. Lucas.
,, Grace Irvin.
,, S. C. Parker.
,, Cassie Fitzsimons.
,, Jeannie Monro.
,, J. D. Gardiner.
,, Hattie Turner.
Miss Rebecca McKenzie.
Mr. Wm. S. Horne.
,, John Meikle.
,, Wm. M. Souter.
,, George H. Duff.
,, James Lawson.
,, J. Hamilton Racey.

Left by P. and O. Steamer *Thames*, September 27th.

* Mrs. McCarthy and daughter.

Left by P. and O. Steamer *Massilia*, on Thursday, November 1st.

Mr. J. C. Steen.
,, M. McNair.
,, A. Duffy.
,, C. A. Ewbank.

The following are to leave as under :—

To leave by P. and O. Steamer *Oceana*, on Friday, November 16th.

*Dr. Randle.
*Mrs. Randle & children.
Miss H. McKenzie.
,, E. A. Grabham.
,, Lily S. Olding.
,, Mary Stevenson (going to join her father at Shanghai.)

To leave by P. and O. Steamer *Nepaul*, on Thursday, November 29th.

*Rev. W. Cooper.
Mrs. Cooper and child.
*Mrs. Eason and children.
Mr. J. N. Hayward.
,, C. W. Lambert.
Mr. Ed. Hunt.
,, H. N. Lachlan, M.A.
,, Thos. Selkirk.
,, E. J. Cooper.
,, Thos. Macoun.

To leave by P. and O. Steamer *Chusan*, on Thursday, December 13th.

*Mr. Samuel R. Clarke.
*Mrs. Clarke and children.
*Dr. Wilson.
*Mrs. Wilson and children.
Rev. E. O. Williams, M.A.
Mrs. Williams and children.
Miss May Lane.
,, Priscilla A. Barclay.
Miss Florence Barclay.
,, Nellie Martin.
,, Jessie Buchan.
,, R. G. Oakeshott
,, Fanny H. Culverwell.
,, H. Stedman.
,, Sarah M. Black.
,, Marie Guex.

* Missionaries returning.

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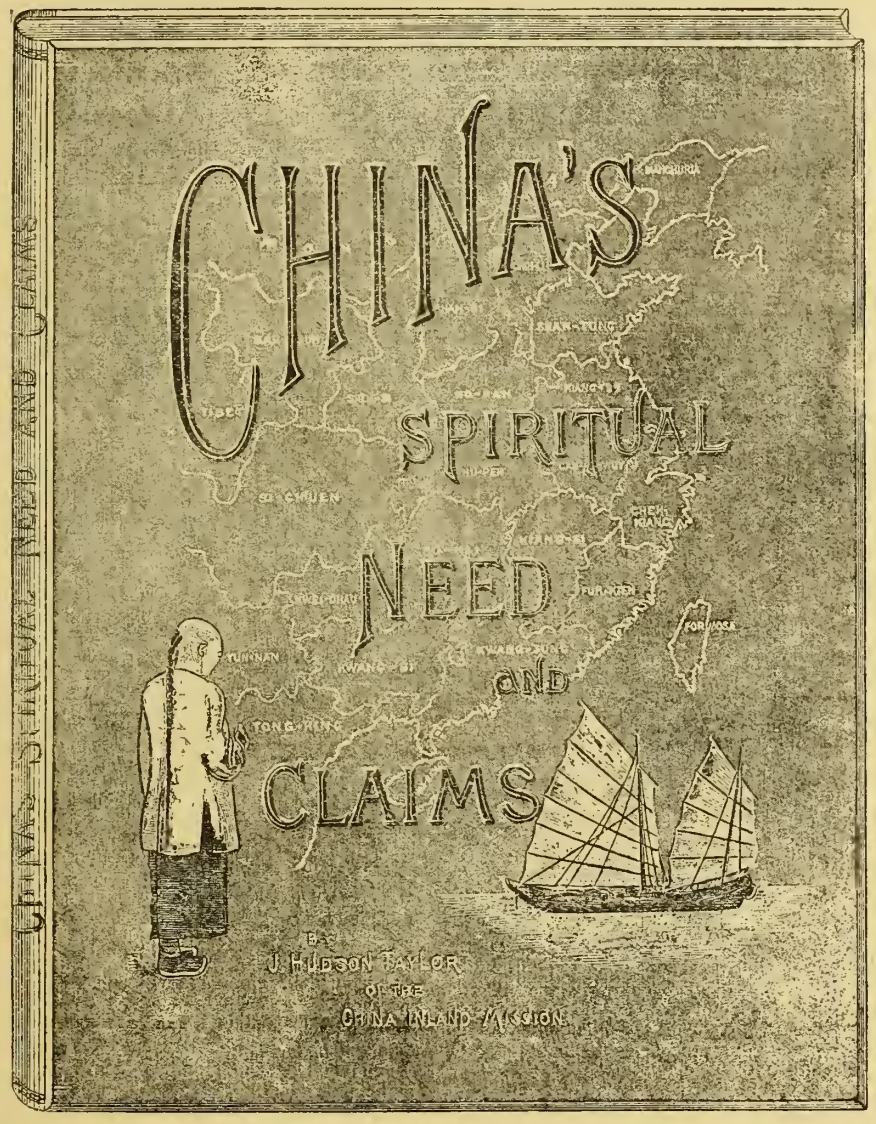

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Days of Blessing in Inland China.

Being an Account of Meetings held in the Province of Shan-si. With Addresses by

REV. J. HUDSON TAYLOR, Messrs. STANLEY SMITH, C. T. STUDD, BEAUCHAMP, ORR-EWING, and others; also Testimonies of Native Pastors. Price One and Sixpence.

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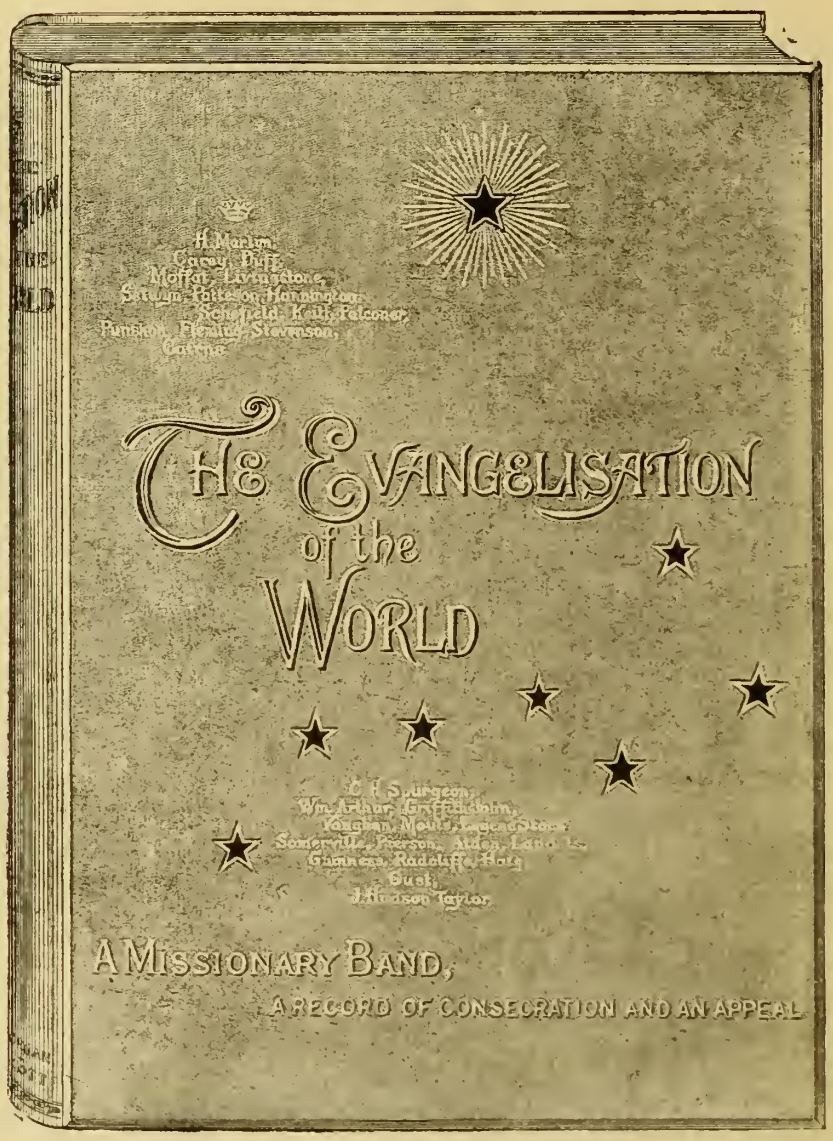

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